15 APR 1958

CENTRAL ASIAN REVIEW

SURPLUS DUPLICATE
LIBRARY OF CONGRESS

A quarterly review of current developments
in Soviet Central Asia and
Kazakhstan.

The area covered in this Review embraces the five S.S.R. of Uzbekistan, Tadzhikistan, Kirgizia, Turkmenistan and Kazakhstan. According to Soviet classification "Central Asia" (Srednyaya Aziya) comprises only the first four of these, Kazakhstan being regarded as a separate area.

Issued by the Central Asian Research Centre in association with
St. Antony's College (Oxford) Soviet Affairs Study Group.

PRICE : SEVEN SHILLINGS & SIXPENCE

Vol. VI. No. 1.
1958

CENTRAL ASIAN REVIEW and other papers issued by the Central Asian Research Centre are under the general editorship of Geoffrey Wheeler, 66 King's Road, London, S.W.3, and David Footman, St. Antony's College, Oxford.

CENTRAL ASIAN REVIEW aims at presenting a coherent and objective picture of current developments in the five Soviet Socialist Republics of Uzbekistan, Tadzhikistan, Kirgizia, Turkmenistan and Kazakhstan as these are reflected in Soviet publications, together with the historical background necessary in order to make such a picture intelligible.

In addition, the REVIEW analyses past and current Soviet publications on the countries bordering on or adjacent to Soviet Central Asia.

The subscription rate is Thirty Shillings per year, plus two shillings postage. The price of single copies is Seven Shillings and Sixpence, plus sixpence postage.

Distribution Agents:

Messrs. Luzac & Co. Ltd.,
46 Great Russell Street,
LONDON W.C.1.

CENTRAL ASIAN REVIEW

CONTENTS

	Page
Political and Cultural Affairs	
Taking Stock	1
The Survival of Religious and Social Customs in Uzbekistan	5
Problems of the Development of National Culture	16
Russification of the Tadzhik Language	25
The Development of Kara-Kalpakia after Union with Russia	34
Economic Affairs	
The Tashkent Oblast	46
Borderlands of Soviet Central Asia	
Tibet	59
Sinkiang : Some Current Developments	76
News Diary : Afghanistan, India, Pakistan, Persia	89
News Digest	
Administrative and Territorial Changes	105
Agriculture	108
Fuel and Power	109
Industry	111
Irrigation	111
Political and Cultural Affairs	112
Transport and Communications	119

Vol. VI, No. 1.

1958

526332

Maps

Tsarist Kara-Kalpakia	facing page	36
Industries in the Tashkent Oblast	,, ,,	48
Agriculture in Sinkiang	,, ,,	82
Coalfields of Sinkiang and Tibet	,, ,,	84
The Industries of Sinkiang	,, ,,	86
Oilfields of Sinkiang	page	87
Fergana Valley	,, ,,	110
The Soviet Socialist Republics of Central Asia and Kazakhstan	at end	

Table

New Sinkiang Turkic Alphabets	facing page	81

Abbreviations

Abbreviations used in the Review when referring to the Soviet Academies of Sciences, and to newspapers and periodicals etc. employed as sources, are as follows :-

AN/SSSR	Akademiya Nauk (Academy of Sciences) of USSR
AN/Kaz. SSR	,, ,, ,, ,, ,, ,, Kazakh SSR
AN/Kirg. SSR	,, ,, ,, ,, ,, ,, Kirgiz SSR
AN/Tad. SSR	,, ,, ,, ,, ,, ,, Tadzhik SSR
AN/Turk. SSR	,, ,, ,, ,, ,, ,, Turkmen SSR
AN/Uzb. SSR	,, ,, ,, ,, ,, ,, Uzbek SSR
SAGU	Sredneaziatskiy Gosudarstvennyy Universitet (Central Asian State University)
KP	Kazakhstanskaya Pravda
KT	Kommunist Tadzhikistana
P	Pravda
PV	Pravda Vostoka
SK	Sovetskaya Kirgiziya
SV	Sovetskoye Vostokovedeniye
TI	Turkmenskaya Iskra
VVS	Vedomosti Verkhovnogo Soveta

A correspondent has queried a point on p. 363 of the article on the Toponymy of Central Asia in Vol. V, No. 4 of the REVIEW. In the fourth paragraph mention is made of the Sasanid state as having crumbled under the onslaught of the Turkic nomadic peoples "at the end of the tenth century". This is an exact rendering of the original Russian, but is clearly an error since the Sasanian dynasty came to an end in the seventh century. The Samanid dynasty is presumably meant.

POLITICAL AND CULTURAL AFFAIRS

TAKING STOCK

CENTRAL ASIAN REVIEW is now entering upon the sixth year of its existence and the Editors feel that some consideration is due both of the way in which the Review has so far fulfilled its object and also of certain general criticisms to which it has from time to time been subjected.

The Review's main aim has remained the same throughout, namely, to present with a minimum of comment a coherent and objective picture of current developments in Soviet Central Asia and Kazakhstan as these are reflected in Soviet writing. During 1956 the Review extended the field of its research to include Soviet publications on the borderlands of Central Asia, that is to say, Sinkiang, the Indian sub-continent, Afghanistan and Persia. In its pursuit of both these aims the staff of the Review have been able to collect, sift and publish a large amount of varied information which is not easily accessible and which has not been published elsewhere in any language other than Russian.

Such comments on the Review which have appeared in Western Europe and America have been very favourable; but the restriction of source material to Soviet publications has occasionally been criticized as one-sided, and the inclusion of "balancing material" from refugees and travellers has been advocated. The Editors are well aware that this concentration on what is in fact the official Soviet version of developments of every kind constitutes a serious and peculiar limitation. A similar approach to developments in any country other than those of the Soviet and Communist bloc would indeed be unthinkable for the simple reason that in such a country there would be facilities for impartial observation by foreign business men and residents, not to speak of collateral and "balancing" information provided by opposition parties and uncensored literature. It is equally or perhaps rather more unthinkable that a publication should appear in the Soviet Union purporting to describe current developments in say Nigeria as these are reflected in British official documents, unless such a description were accompanied by shrill and violent rejection of every achievement claimed. Nevertheless, the Editors remain convinced that the nearest approximation to the truth about an area so inaccessible as Central Asia is to be gained by careful analysis of Soviet publications. Certainly there is exaggeration, certainly there is distortion and omission; but although Soviet writers

may be impelled to exaggerate achievement and conceal failure or opposition, they alone, as distinct from refugees of long, or foreign residents and travellers of short standing, have constant access to the facts. A considerable proportion of these facts must make themselves apparent over a period to the practised and assiduous analyst. An important factor in the analyst's favour is that owing to the frequent changes in its policy the Soviet Government does not always wish to conceal the same defects or exaggerate the same achievements. Experience has in fact shown that the elucidation of problems relating to political and other developments all over the Union is best tackled by a meticulous study of the Soviet press and of the statements of Soviet authorities.

Another criticism occasionally voiced in the West is that CENTRAL ASIAN REVIEW pays insufficient attention to undercurrents of opinion which must in the nature of things subsist among the nationalities of Central Asia, but of which no clear evidence appears in the material available. The Editors are of course alive to the existence of various possibilities; but they are constrained, like Fra Lippo Lippi, to "fag on at flesh" and to deal with facts rather than fancies.

So far no comment on CENTRAL ASIAN REVIEW has been noticed in Soviet publications, although a number of institutions in Moscow and in Central Asia itself subscribe to it or receive it in exchange for their own bulletins. From conversations with the Soviet delegates at the International Congress of Orientalists held in Munich last year it was clear that the Review is regarded as being "unfair" (neloyal'no was the curious word used) to Soviet achievement. Sometimes, it was objected, an interesting analysis of a Soviet article on some development would be accompanied by a few lines of comment calculated to throw the article completely out of perspective. Statements like this, as well as various indications in reviews of other Western works dealing with Soviet colonial policy, point clearly to Soviet sensitivity on the subject of Central Asia - nothing but unqualified appreciation and praise will do. In a recent review of a British article which contained a handsome tribute to the progress in industrialization achieved in Central Asia, it was objected that no mention had been made of heavy industry, and a long catalogue of achievements in this sphere was appended.

The Editors do not of course claim that CENTRAL ASIAN REVIEW invariably assesses cultural and economic developments correctly. Indeed, the frequent confusion of facts with propaganda and the withholding of relevant information make uniform accuracy impossible, and a coherent and credible picture can only be created by careful selection. Thus while the Review has from the beginning paid high tribute to the organizing ability and determination which have produced such impressive material progress in

Central Asia, it cannot subscribe wholeheartedly to Soviet accounts of the ever-increasing love which the people of Central Asia have borne the people of Russia ever since they were conquered by them. Nor is it possible to consider the vast network of irrigation projects without speculating on the reasons for the veil of secrecy which shrouded the abandonment of the Main Turkmen Canal.

The close scrutiny to which CENTRAL ASIAN REVIEW subjects the available information on a little-known area like Central Asia has had some effect in putting into perspective not only Soviet but Western versions of the situation there. Until a few years ago there was a tendency on the part of the West to represent the Central Asian republics to the people of the Middle East as being in a deplorable state of poverty and backwardness. The many delegations from Middle Eastern countries who now visit Central Asia have been shown developments which have convinced them not only that the material condition of the people there is much the same as that of the people of the rest of the Soviet Union, but that it is in many cases much better than the conditions prevailing in their own countries; it is in any event far better than they had been led to expect. Realization that they have been misinformed about material conditions has caused them to ignore, or at any rate heavily discount, the well-substantiated facts about the cultural regimentation and political restrictions to which the peoples of Central Asia are still subjected.

Comment on the Borderlands Series has so far been uniformly favourable and the Editors are satisfied with the usefulness of the task which they have set themselves. The series draws attention to much scholarly and little-noticed research work done by Soviet scholars on Indian, Afghan and Persian problems; and it serves to show the extent to which Soviet scholarship is affected and conditioned by changes in Soviet policy.

The Editors are satisfied with the general truth of the picture which they present to the readers of the Review. They are, however, fully conscious of its incompleteness in certain respects, of a certain lack of definition and blurring of outline in some of its features. If some progress has already been made in filling the gaps in the West's knowledge of Central Asia, this is due partly to the improvement both in the quality and quantity of the source material available, and partly to a more scientific and selective approach by the Centre's research staff. Among the new material now being received are the publications issued by the Universities and Academies of Sciences of Uzbekistan, Tadzhikistan and Kirgizia. These contain much interesting and important matter not only on Central Asia itself but on its borderlands. This and all other serious material which may become available the Editors will subject to careful and constructive analysis: and they will continue to search for new

sources of material which might contribute to the fulfilment of the task which they have set themselves.

Death of Tadzhik poetess

Roziya Ozod (née Gafurova) a leading Tadzhik poetess and a former member of the executive board of the Republican Writers' Union died on 10th December aged 64 years.

LG. 14th December 1957

Samarkand memorials to Uzbek writers

A statue of Khamza Khakimzade Niyazi, the Uzbek writer, has been unveiled in the Registan Square in Samarkand. A memorial plaque to Khamid Alimdzhanov, the poet, has been put up in the Alisher Navoi University.

PV. 5th November 1957

Phototelegraphy in Alma-Ata

The first phototelegraphic apparatus has been installed in Alma-Ata. The apparatus which was made in Leningrad transmits and receives, diagrams, sketches, illustrations etc.

KP. 14th November 1957

Refrigerating plant for new Tashkent fish combine

A new refrigerating plant with a capacity of 1,000 tons has been built in Tashkent. It represents the first stage of a large-scale fish combine which is currently under construction.

PV. 9th October 1957

POLITICAL AND CULTURAL AFFAIRS

THE SURVIVAL OF RELIGIOUS AND SOCIAL CUSTOMS IN UZBEKISTAN

In spite of forty years of Soviet rule the problem of eliminating religious sentiments and rituals from the life of the people of the Soviet Union has not yet, it appears, been satisfactorily solved. While certain beliefs and practices are dying out, others are still alive and vigorous, and yet others are only just being formed. Among the Islamic peoples, for example, there is an evident tendency to apply Islam to contemporary conditions, to accept a number of compromises and thus to modify Muslim dogma. Among the population of the Khorezm oblast of Uzbekistan and of the Tashauz oblast of Turkmenistan many of the ancient beliefs and customs are still faithfully adhered to - by the younger generation as well as the old - and have by no means degenerated into meaningless habits as it is commonly thought. The nature of these religious and social customs and the reason for their persistence in the modern world are discussed in SOVETSKAYA ETNOGRAFIYA, No.2 of 1957, and KRATKIYE SOOBSHCHENIYA (Institut etnografii), No.26 of 1957, in two articles by G.P. Snesarev based on the field work of the Uzbek section of the Khorezm archaeological and ethnographic expedition 1954-1956. The articles attempt to show that religious beliefs of various kinds still exercise an important influence on certain sections of the population, and point the moral that more should be done to educate people in scientific atheist principles and to induce them to abandon their old religious orientation. The following is a summary of Snesarev's description of the situation.

Introduction - Religious survivals - Persistence of old social customs.

It is commonly held by those who have had no practical experience of the matter that most religious beliefs and practices have been robbed of their former meaning, are now nothing more than age-long habits and are rapidly dying out. The tendency to underestimate the vitality of these

survivals leads to an unfounded complacency among those who should be taking measures to eradicate them; and the beliefs are allowed to flourish unhindered. As a preliminary step towards the solution of the problem more investigation work should be carried out by ethnographic research workers to determine the origin and nature of the survivals among different elements of the population, and, even more important, to find out the reason for their persistence. Only when these investigations have been made can war against religion be effectively waged.

Religious Survivals

Surviving religious beliefs and practices in Uzbekistan include not only those of purely Islamic origin but also to a large extent those of the syncretic religion (i.e. a religion which has taken over features from one or more other religions), which grew up as a result of the fusion of Islam with the various ancient beliefs such as Mazdaism already current among the population.

During the last few decades the influence of orthodox Islam has been noticeably waning. Religious dogma and ritual are losing their meaning, the mosques are less frequented, and the number of people observing uraza (the fast of Ramazan) and the rituals of kurban-bayram ('Id uz-Zuha) is diminishing all the time. This is understandable since Islam has now lost its former economic and political influence and its influence on law and education. Moreover, every year the number of people who know Arabic - the language of Muslim theology - is growing less. But the position is quite different with regard to the various religious ideas and practices including animism, magic, ancestor and nature worship, the cult of saints and their graves, shamanism etc., which existed both independently and with an admixture of Islamic doctrine. The fact that these beliefs were deeply rooted in the life of the family, one of the most conservative units of society, explains their continued importance in our time. Women are the chief preservers of this type of belief and practice.

Fear of supernatural powers, of the evil eye, and of certain imperfectly understood aspects of nature gives rise to a whole series of magical rites intended to ward off hostile forces. A large number of these actions are performed with the aim of preserving or increasing posterity and are connected with the wedding ritual and with the birth and upbringing of children. Belief in special female divinities is common. At the birth of a child sacrifices are made to these divinities, Islamified under the names of saints such as Ambar-Ana, Bii-Fotyma (Fātemah) etc.; and before and after a birth a whole system of safeguards in the form of amulets and prophylactic observances surrounds the mother and child. The old-fashioned

midwife (momo) still plays an important part in the lives of the women; and it is they who communicate the various old traditions and magic recipes to the younger generation. All the most important ceremonies connected with the birth of a child can only be performed with the participation of a midwife; for example: laying the child in the cradle (beshik-toy), putting on the first clothes, cutting the first hair etc. Together with the magic rites, the application of various safeguards, fumigation, and the attendance of old women and the mothers of many children at the ceremonies, certain purely Muslim rites are observed; prayers are said and the child and its parents are blessed by specially invited mullas.

Circumcision (sunnat kilish) is still a widely practised rite, even in the families of leading workers of the rayon or oblast. In the areas visited by the research group the occasion of a circumcision was celebrated openly and by the whole kolkhoz. Formerly the oldest members of the community would assemble on the first day of the feast to inaugurate the celebration. The second day was called yigit yignash (meeting of the youths), and the circumcision was accomplished on the third day. The division of the celebration into three stages is probably connected with the system of dividing the life-span into different periods and the ceremony of transition from one age-group to another. Nowadays the meeting of the oldest men on the first day is known as rais chakirmak; on this occasion the leaders of the kolkhoz and the village Soviet gather in the house of the child's father and after eating the traditional pilaff and making a short prayer give permission for the celebration to begin. The name of the second day of the ceremony - meeting of the youths - is possibly connected with a former custom by which the young men would assemble to receive the new member into their midst. In anti-religious literature it is often considered that this rite is undesirable because it wastes money and working hours and exposes the child to infection. But this is not the main point. Very often from both old and young people one hears the words "our Muslim customs", "our Muslim peculiarities" and even "our Muslim language, music, singing". This glorification of religious ties represents one of the most serious survivals of nationalism, although this is hidden under a religious mask; and circumcision helps to keep alive the religious ties for it represents the formal admittance of a child to the Muslim community.

Present-day wedding ritual, particularly in the country areas, differs little from that of thirty or forty years ago. Especially in Khorezm, certain features of the wedding ceremony are of great age and represent, particularly in the case of the woman, a whole system of magic rites supposed to keep the pair from the influence of supernatural forces and give them children. Beginning with the betrothal and ending with the

traditional visits of the young couple to the house of the bride's parents after the wedding, all the stages of the marriage ceremony contain these elements. Presents sent by the relatives of the bride and bridegroom, clothes and ornaments of the bride, the lamp lighted on the wedding araba (bullock cart), the bonfires over which the bride must be carried, the setting of a child, according to the custom, on the knees of the young couple, the mirror in which they look, the participation of mothers of a large family in the ceremonies, the first tasks of the girl in her husband's house have all a special meaning. An interesting feature of the traditional wedding is the custom that the actual ceremony of pronouncing the couple man and wife should be performed in the presence of as few people as possible. The ceremony (nikah) sometimes takes place in the house of the bride (in Khiva and Kipchak), sometimes in the house of the bridegroom (in Khanki), when most of the guests have gone or a few days after the other wedding ceremonies. Only near friends and relatives are admitted, while others stand guard outside in the courtyard, by the windows and on the roof to see that no unauthorized people come in. If the ceremony is not performed secretly it is feared that some person hostile to the couple may participate and may use magical powers to exercise an evil influence on them. Religious weddings are fairly widespread in Khorezm, and such customs as the payment of a bride price and child-marriage still persist. It must be stressed, however, that the marriage ritual just described is mainly characteristic of Khorezm where religious survivals are stronger than in central Uzbekistan.

Among other survivals common among women is the cult of holy graves to which pilgrimages are made on every possible occasion. This cult has little to do with Islam except the names of the saints and the legends connected with them, which are of Muslim origin. The ritual itself, permeated with animistic ideas and elements of magic, and connected with the worship of nature, has its roots in beliefs of the ancient past. It is this link with the syncretic religion so widespread among the women which has enabled the cult of saints to keep its significance to this day. Besides the important sanctuaries such as Palvan-Ata in Khiva and Sultan-Vais in the mountains of the same name, the whole of Khorezm is scattered with graves less well known, but still frequently visited.

Shamans, both male and female, are still fairly numerous. They tour Khorezm and sometimes, as in 1954 at the grave of Azver-Baba in the Kunya-Urgench rayon, a considerable audience collects. In the Khiva and Khanki rayons it is common to call in a shaman in the case of illness or other misfortune. Séances sometimes take two or three days, and the efforts of the shaman to get into contact with the spirits are divided into definite stages (davry); these efforts are accompanied by the traditional whirling round with a tambourine, and other actions such as sacrifices to the spirits

and the manipulation of fire, and sharpened swords on which the shamans jump with bare feet. Up to fifteen to twenty women collect at the seances which, on the testimony of those present, produce a considerable emotional effect. The strength of religious influence among women can be judged by the fact that in 1956 there still existed a women's Ishan society in the Khanki rayon.

There are a number of reasons why the various religious beliefs and practices are so deep-rooted in women's life. An important factor is their cultural backwardness and the inadequacy of educational and cultural work amongst them. But the main reason is to be found in the traditional isolation of their life, traces of which are evident in the survivals of patriarchal-feudal family relations and the subservience of women to men. In the areas studied by the Expedition women do not take much part in life outside the family although the value of their work on various enterprises, and particularly in the cotton fields, is fully acknowledged. Nor do they occupy leading positions in kolkhozes. They themselves would refuse to accept any such responsibility, and in any case opposition from the men who still tend to regard women as their property, makes it out of the question. Those families in which the head still reigns despotically, which observe all the old taboos and make the women, particularly the daughter-in-law, financially dependent although they may be earning themselves, provide the right conditions for the persistence and propagation of religious beliefs.

Another tradition which still survives in some parts is the belief that certain trades and professions are low and despicable. To this category belong those who lay out the dead, butchers, sailors of the local boats on the Amu-Dar'ya, those who heat baths, hairdressers, masseurs and jewellers. The reason for this belief can probably be traced to Zoroastrianism, with its ritual, its conception of the four sacred elements, and its carefully worked-out system of the clean and the unclean, for Zoroastrianism flourished in Khorezm before the introduction of Islam. Dead bodies were considered unclean which is why those who washed them were despised and, in the past, were forced to live isolated in quarters separate from the rest of the community, were buried in separate graveyards, and frequented their own particular mosques. It was forbidden especially to eat food with them. According to the Avesta anything which touched a dead body became unclean, and this belief is still held. The Expedition once witnessed the reaction of the members of a kolkhoz when a topographer put sticks, which had been used for stretchers on which the dead were washed into the fire. In the eyes of the kolkhoz the sacred element had been defiled, and they refused to drink the tea boiled over it. The same desire to preserve fire from contamination is observable too at the ablution of the corpse. For those who wash the body do not boil

the water themselves but receive it from some other person who hands the jugs through the door and does not come into the room in which the ceremony is being performed. Water is another sacred element which must not be defiled. The informants, when asked about the various methods of burial, all insisted that every effort would be made to bury the body in such a way that no water of any kind entered the grave and became contaminated.

The profession of butcher, like that of washing the dead, is inherited, and is looked down upon probably owing to some connection with the pre-Islamic cult of the bull and the cow. The reason why sailors of the Amu-Dar'ya are despised is clearly linked with Zoroastrianism, for during their long periods on board ship the sailors cannot help defiling the water with rubbish, and, as one informant put it: "It is forbidden to defile the waters of the Amu-Dar'ya and everything which comes out of them." Heaters of baths are considered outcasts because they burn in their furnaces rubbish and every kind of unclean refuse. The motives for counting hairdressers and masseurs as contemptible are less clear, but they can probably be traced to the influence of Zoroastrianism. According to the Avesta everything rejected by the body as useless is dead and therefore impure, including hair which has been cut off, finger and toe-nails etc., and for this reason people connected with such processes were despised by the Zoroastrians in the same way as were those who washed the dead. [There appears to be no reason why jewellers should be looked down upon, and the articles give no explanation. Ed. CAR.]

The Persistence of Old Social Customs

Religious survivals are also a result of the persistence of other traditional social customs and the old structure of the community; for in a society where tradition plays an important part in every sphere of life it is difficult to make a break or to oppose public opinion. These social survivals have been studied in the country areas of Khorezm and have shown that further investigations by ethnographers would be well rewarded.

It was established that, together with the custom characteristic of these regions of grouping small settlements separately within the boundaries of this or that kolkhoz, the population is divided into definite groups known as elat (community). Each group has its own name and lives within the boundaries of its settlements which are named after it. The number of families in an elat varies, but there are twenty to forty on an average. People are still very conscious of belonging to this or that elat. Some elats are traditionally considered to be older and enjoy greater respect from the other members of the community. The names are

frequently mentioned in everyday conversation, although at work on a kolkhoz or some other enterprise no notice is taken of these groupings and the usual Soviet names are applied to different work units. Together with the elats there are small sub-divisions which also have their own special name; these groups are known as lakab and belong to one or other of the elats.

The families making up the nucleus of the elat are supposed to be descended from the same forefather. In Khiva there is still a tendency to live in undivided families; generally the sons break away only after the death of their father. During his lifetime he is the head of the family and disposes of all the income of its members, so that a daughter-in-law living in such a family is financially dependent on its head. Most people between the ages of fifty and sixty who were questioned on the subject affirmed that the older generation lived for the most part in undivided families. Nowadays, although it is not unusual for sons to break away and leave their father's household, it is still very rare for people to leave their elat and move to another settlement. The existence of these groups complicates the social life of the kolkhozes. For example, it is difficult to plan settlements of a new type for the elats are reluctant to leave their old homes, and the various ties of kinship and the conflicts between different groups, makes reorganization of settlements very hard.

The elat has to this day preserved some of the features of a closed community with special traditions. It is curious that sometimes even in neighbouring elats customs and rituals differ - those connected with marriage for example. According to a number of witnesses various forms of the system of mutual help were practised before the Revolution, and the system still exists now, although in a limited form. Mutual help is now given on such occasions as the building of a new house, the making of clothes and bedclothes, or the celebration of a marriage or circumcision. As a rule these ceremonies are celebrated by the whole elat, and the honoured guest at the celebrations is not only the guest of the family concerned but of its neighbours as well. Sometimes before a wedding the oldest members of the elat assign duties to the neighbours of the couple, and in particular arrange who is to receive which guests. The neighbours help too in the preparations of the actual feast. It is interesting that during the celebrations, to which as a rule all the members of the kolkhoz are invited, in certain regions guests sit in groups according to their elat.

One of the most remarkable aspects of the life of the elat is the important position occupied by the oldest members. Before the Revolution this group together with the aksakal (clan leader) and the mulla led

every aspect of the life of the community, legal, economic and religious. Nowadays its functions are limited to the regulation of ceremonies, but it still enjoys considerable influence. At such events as weddings, circumcisions, the building of a new house or the initiation of some other enterprise, the old men are invited so that they may give their blessing. In the old days, before wedding celebrations, the old men would call a meeting to debate whether the man concerned was prosperous enough to start his own family; now, they discuss whether enough food has been prepared for the feast, and decide what is to be done if preparations are inadequate.

In modern elats there exists a person a little reminiscent of the former aksakal - the yeshullysy (oldest of the old men) - who is chosen from the old men and others in authority and obeyed unquestioningly by the elat. His duty is to watch over the behaviour of the members of the community and decide any disagreements; but his activities do not extend outside the limits of the elat. And just as in the old days each elat had its own mulla, today there are old men well versed in religious affairs and familiar with the ceremonies who are also known as mullas and who lead the wedding and burial rituals; they are generally those who are too old to work on the kolkhoz. Each elat also has a so-called khodym (khādim) and peykal who preserve and observe the old traditions and organize the ceremonial gatherings. The khodym serves the female section of the elat and the peykal the male. The institution of khodym and peykal appears to have originated with ancient clan traditions. It persisted in the Middle Ages because the scope of the Muslim clergy was bounded by purely religious questions and they were not competent to deal with all the customs and rituals associated with traditional clan life. At the present day the khodym and peykal are chosen by the oldest man of the elat from members of the poorer families, as in the Khanki rayon; or else the khodym is chosen at a meeting of the women, and the peykal at a meeting of the men.

Archaic features are to be found in other spheres of the life of the elat. Each, for example, has its own cemetery, and the custom of burying the dead only in the cemetery of their own elat is still carefully observed, even when the territory of two separate cemeteries is contiguous. It is characteristic of the practice that a woman is buried in the cemetery of her father's elat and not that of her husband, unless she has earned particular respect among her husband's kinsmen, in which case they may get permission to bury her in their own cemetery.

The elat must be looked upon as a relic of the old village community which has hitherto preserved many archaic features originating in ancient clan traditions. The survivals of these traditions are very much

stronger among the Uzbeks of the north of Khorezm, who have even preserved some of the old tribal names in the names of their elats, than among the Uzbeks of the south. These survivals are also to be found in similar social groups among the neighbouring peoples - the Kara-Kalpaks, Turkmens, and Kazakhs.

The influence of the elat has a more serious effect on the life and outlook of its people than is at first apparent. As a community shut off from the rest of the world, based on tradition and its own peculiar social structure, it provides favourable conditions for the preservation of the old religious beliefs and social customs and hinders the propagation of new ideas and habits.

Investigations carried out among town-workers - blacksmiths, coppersmiths, potters, joiners, cobblers, hairdressers etc., show that here, as in the country, there are still a number of religious survivals, some of which are shared by the country people, while others are peculiar to a particular urban trade. The old rituals of initiation as a master of a craft are still very common and do not vary much from trade to trade. At the end of the period of apprenticeship a young man (or his parents) invites the masters of his craft to a party, offers his particular instructor traditional presents and receives his blessing and the right to call himself a master. A mulla is generally present at these gatherings and, besides the masters, the oldest inhabitants of that quarter of the town. Usually the apprentice receives a tool of the trade which is of symbolical rather than practical importance. Many details of the ritual of initiation have now been lost, but the basic elements still remain.

It is interesting that not only the old men but the young ones as well are familiar with the name of the legendary patron of their particular trade. The patron (pira) is remembered both at the initiation ritual and during different processes connected with the craft. Every Wednesday night the workshops are cleared up and a fire is lit in honour of the spirits of dead masters; in certain cases the masters assemble for the reading of the religious institutions of the craft and workshop, known as risolya (resalah). But they have lost much of their former significance and nowadays not every master possesses a copy, because printed editions are becoming few and far between, and for a number of reasons it is difficult to recopy them. More often the contents of the risolya are now transmitted by word of mouth.

The tenacity of trade ritual is proved by the fact that certain trades new to the Khorezm oblast such as carpet-making, have been given a patron, and the usual rites are observed. These imitations are very

curious when applied to such workers as chauffeurs, who have also been given their patron - Khazret Daud (by analogy with the blacksmiths); they too perform a ceremony of initiation during which some instrument is usually given, most often a spanner. Also proof of the vitality of the old trade ritual is the fact that the initiation rites existing formerly among the sailors of the old-type boats and ships of the Amu-Dar'ya, which now no longer exist, has been transferred to the crew of the new river steamers; the blessing is given to the young sailors by the old darga - former captains of old vessels - who have either retired, or now work on the river's wharves.

The reason for the vitality of these religious survivals must be attributed to the persistence of traditional elements in the social order. Of great importance is the fact that the new working units which took the place of the old workshops adopted many of the former relationships between different categories of workers and thus prolonged the customary closed existence of the old workshops. This is borne out by conversations with masters and representatives of the younger generation - apprentices in various trades. Apprentices are to a considerable extent dependent on their master-instructor as regards periods of instruction, tasks to be fulfilled and rates of pay; interviews with joiner apprentices in Khanki revealed that, according to contract, these rates are subject to no outside control. Further, an apprentice of the Khiva rayon said that he and others were obliged to give part of anything they might earn from other sources to their master-instructor. In a number of cases it was discovered that an apprentice still tends to live with the family of his master who is responsible for feeding him, although he is clothed by his own family; apprentices also do domestic work in their master's house. These survivals of the old way of life may not be very widespread but their existence in certain places cannot be denied. Together with the old tools and conditions of work, and the habit which still persists of allotting special quarters to craftsmen of the same type, they provide, as in country districts, a favourable ground for the persistence of old traditions and religious ideas and ritual.

A few suggestions are made in the articles on how best to stamp out these undesirable elements in people's lives. It is stressed that the problem is more serious than people believe, and that the various rituals have by no means degenerated into meaningless actions: "It must be mentioned that whatever side of religious life we touched on during our field investigations all our informants not only described this or that ritual, but also gave a clear explanation of its significance and the reason for

each action. This radically refutes the view that religious survivals have lost their meaning." It is suggested that a hostile attitude should be encouraged towards the survivals of the old family life, including the narrow, enclosed life of women. This propaganda should penetrate the family, and particular attention should be concentrated on the men. Practical measures should not be confined to changes in cultural and educational work, but should include a reorganization of people's lives, particularly in the kolkhozes; for example, the building of new settlements would do much towards eradicating the old way of life. It is suggested too that medical services to the kolkhozes should be considerably improved and that they should be entrusted to people who can be relied upon to fight against all the harmful survivals from the past. Particular attention, it is also maintained, should be paid to the religious sentiments which are still evident in young people. The school curriculum should be examined with a view to giving it a more atheistic slant; and in order to protect the young people of kolkhozes from religious influences their leisure should be occupied so that they do not need to attend religious meetings and ceremonies for distraction. In the towns the whole system of preparing cadres for the handicraft industry should be examined and particular attention paid to conditions of work both inside and outside the workshop.

. . .

The practices described in this article are common all over the Muslim east. Similar practices or relics of them are still to be found in most western countries and not least in the western part of the Soviet Union. It is certainly of some interest to find that in spite of nearly 40 years of effort to do away with simple beliefs and "old wives' tales", they appear to be as strongly entrenched as ever in Uzbekistan. The purpose of the article is clearly not so much to add to knowledge about traditional practices in Uzbekistan as to condemn them. With a few exceptions, such as certain aspects of the treatment of women, it is difficult to understand the horror with which the Soviet regime appears to regard these harmless survivals of a simpler and less sophisticated way of life. The epithet "religious" is used, presumably as a term of opprobrium, for practices which bear no relation to any known form of religion and have no connection with the supernatural. The author is to some extent right in speaking of the syncretic religion formed by the grafting of Islam on to older beliefs, but it is doubtful whether many of the ceremonial and totemistic practices he describes can fairly be called religious at all. It is, however, necessary to remember that to a marxist religion and superstition are synonymous terms. /Ed. CAR./

POLITICAL AND CULTURAL AFFAIRS

PROBLEMS OF THE DEVELOPMENT OF NATIONAL CULTURE

By N. DZHANDIL'DIN

Secretary of the Central Committee of the Kazakh CP.

(Translated from KOMMUNIST KAZAKHSTANA, No. 7, 1957)

This article is of particular interest in view of the Soviet Union's present attitude towards nationalist movements in countries outside the USSR. The statement on p.20 that a knowledge of the national language of a country should not be obligatory for those working in it is specially significant. The article should be read in conjunction with the articles on "The Role of the Kazakhs in the Administration of Kazakhstan" in CENTRAL ASIAN REVIEW, Vol.III, No.3, p.244 and the editorial article in Vol.V, No.2, p.116.

V.I. Lenin more than once remarked that the problem of national inter-relations is an extremely important question demanding the greatest care and wisdom on the part of Communists of all nations. "It is particularly necessary," he said, "to tread carefully with relation to the various nations, for there is nothing worse than a nation's distrust." (Op. Vol.29, p.153.)

Kazakhstan is a republic of many nationalities. It provides a striking example of the realization of Lenin's national policy and the great ideas of proletariat internationalism and the friendship of the peoples. All the workers of our republic - Kazakhs and Russians, Ukrainians and Uzbeks, Tatars and Uygurs, Dungans and Koreans - are brothers of a single family imbued with a single idea and a common aspiration to advance more rapidly, and more rapidly accomplish the mighty tasks which have been set the Soviet people by the Twentieth Party Congress of the CPSU.

But this certainly does not mean that the question of the international education of the workers has already been dropped and need no longer be discussed. Together with the historic successes of world-wide significance in this field not a few survivals of the past are still to be found which hinder and harm the cause of educating the workers to communist principles. These survivals are used by our enemies in their efforts to undermine the brotherly friendship of the Soviet peoples.

There are among us certain people who circulate all kinds of provocative rumours, scandals, and anonymous letters, which maliciously cast aspersions on the Party, on its national policy, and on honest Party workers. It is true not many such freaks remain, and it might have been possible to take no notice of them. But unfortunately their harmful views are often to some degree supported by a certain section of our intelligentsia. Party organizations are therefore obliged to fight continually for the further consolidation of friendship and brotherly cooperation between our peoples, to treat the national feelings and traditions of each nation with care and delicacy, and at the same time decisively oppose any kind of manifestations of an ideology foreign to Marxist-Leninism.

The wrong tendentious views and judgments expressed by certain scientists, writers, artists and students relate for the most part to individual questions of the development of national culture. Those who hold these views see and stress only the shortcomings, which, unfortunately, still exist in the cultural framework, and they regard them as the consequence of some distortion of the Party line in the national question, or the disregard of national peculiarities and the specific character of the Kazakh people. Yet they remain silent on the subject of the enormous successes in the development of national culture which have been attained during the years of Soviet power as a result of the Communist Party's consistent realization of Lenin's national policy.

Some writers maintain that here, in our republic, the Kazakh language and national culture are ignored. Unfortunately one sometimes hears harmful views of this kind even from eminent representatives of the Kazakh intelligentsia. And it is not an accident that these opinions are echoed by the erroneous articles of young writers which were published last year in the paper KAZAKH ADEBIYETY (1). As is known, the authors of these articles lost their sense of proportion to such an extent that they began to criticize the desire of young Kazakhs to study Russian as an undesirable trend which may lead to the supplanting of Kazakh.

---

(1) See CENTRAL ASIAN REVIEW, Vol.V, No.2, p.116.

What is the reason for these unhealthy occurrences? First, we live in a system of states. The harmful influence of the ideology of the reactionary bourgeoisie, which makes every effort to kindle national enmity among the peoples of the Soviet Union, penetrates our country through various channels. Certain people, insufficiently stable politically and ideologically, submit to the influence of this ideology, lose their capacity to judge events correctly and start to spread all kinds of ideas and views hostile to our régime. Secondly, many Party organizations do not devote enough attention to the Marxist-Leninist training of the intelligentsia, as a result of which certain of our scholars, writers and authorities on art, are ill-acquainted with Marxist-Leninist theory and are insufficiently conversant with the method of scientifically analysing the life of society. It is for this reason that certain people wrongly interpret a number of important questions concerning the development of national culture and language.

Let us take, for example, the question of the so-called nativization of the Party apparatus. In the early years of the Soviet régime, when the people of our republic were illiterate almost to a man, and when there were practically no prepared Kazakh cadres for Party and soviet apparatuses, the Communist Party pursued the policy of nativization. The aim of this policy was to render the apparatus accessible to the broad masses of the Kazakh population, draw the working Kazakhs into the building of a Communist state, and stir them to independent action, thus creating a basis for the economic and cultural development of the Kazakh socialist nation. The policy of nativization demanded the immediate adoption of measures to prepare national cadres for the local apparatus by means of various courses, the development of a network of higher and secondary educational institutions, in which instruction would be given in Kazakh, the introduction of the Kazakh language as a compulsory subject to be taught in every school so that Russians working in the republic should know Kazakh and communicate with the working Kazakhs in their own native language, and the appointment of people knowing Kazakh to leading positions, etc. In its time this policy was undoubtedly right and desirable.

Since then several decades have passed. Kazakhstan has become a republic of complete literacy. A large national intelligentsia has been created amongst us, and noteworthy cadres of Party, soviet and other workers have grown up. If the first three graduations from the republic's VUZ (1932-1934) only produced 130 Kazakh specialists, the last three have produced about 7,000. The three graduations from secondary schools 1938-1940 produced in all 2,300 Kazakhs with a secondary education; the three last graduations - 52,600. In spite of all this there are still those among us who demand a return at this moment to the

policy of nativization pursued 25-30 years ago. In their opinion the Kazakh language blossomed out in the twenties and thirties and then, supposedly owing to the crude distortion of the Party's national policy, the language began to be supplanted and is now forced into the background. Certain people have begun to say that "men who know Kazakh should be appointed to leading positions". There is no need to prove that the demand to turn back to a stage of development already traversed is unnatural. Those who want the nativization of the apparatus, a process which has long ago lost its former significance, shut their eyes to the enormous changes which have taken place in the life of the Kazakh people during the last few decades, and take a purely metaphysical approach to the evaluation of our life. What was necessary and useful during a certain stage of development under the specific conditions of the twenties and thirties is no longer necessary or useful under the present changed conditions. This is what certain of our scholars and writers cannot understand.

While criticizing the erroneous views of certain people, we must not and have no right to fall into the other extreme. The preparation and training of national cadres was and remains one of the most important tasks of the Party organizations of the republic. We still have few native specialists, particularly in industry and in the public health services. Nor are there very many in agriculture. The Central Committee of the Kazakh CP is taking a number of measures to improve the planning of the preparation of cadres, including native cadres, and to expand the preparation of specialists for those branches of the economy and culture which lack them. The question has been raised of organizing one more agricultural institute in Akmolinsk and a medical institute in Aktyubinsk.

Every year the technical VUZ of Moscow, Leningrad and other central towns of the Soviet Union receive 100-150 young Kazakhs who are exempt from the competitive examination; the same thing is happening this year. A number of measures are being taken to make it easier for young Kazakhs who do not know much Russian to enter the VUZ of the republic. Some of them are creating preparatory sections. We are fully aware that in places not enough importance is attached to political work amongst the Kazakh population in its native language; business correspondence is not conducted in Kazakh everywhere that it should be, and there are serious shortcomings in the teaching of Kazakh in schools. The Central Committee of the Kazakh CP is taking measures at this moment to eliminate all these defects; and in this the obkoms, raykoms, and primary Party cells should take part. At the same time Lenin's instructions should always be borne in mind: "To introduce the strictest rules regarding the use of the national language in republics included in our union, and to test these rules particularly carefully." (Op.Vol.36, p.558.)

If those Russians who work in Kazakhstan learn Kazakh and can communicate with Kazakh workers in their own language so much the better. It should be encouraged and supported in every way. But no-one has the right to make a knowledge of Kazakh an obligatory condition of work in Kazakhstan; such a demand would not help the consolidation of friendship among the people. In our opinion, the study of Kazakh under present conditions should be entirely voluntary.

Another important question, the misunderstanding of which leads to serious ideological errors, is the problem of the national form of our socialist culture. As we know, between the form and content of any phenomenon, including culture, there is an indissoluble dialectical connection. A culture, like anything else, can only develop normally if its form corresponds to its content. A new content demands a new, corresponding form for its embodiment. Consequently, a national form of culture is not something static, given once and for all. As the content of a culture changes and develops so must its national form be modified and perfected, otherwise it can become a considerable brake on the development of the culture. This is just what certain of our scholars, writers and authorities on art do not understand. It seems to them that the national form of culture built up in the past - language, national customs, traditions, peculiarities of life and dress, the national type of music, etc. - is final, inviolable, and that the slightest deviation from its former state is tantamount to a betrayal of national character. At the same time they forget that any culture is in form and content the product of a certain period and the expression of the spiritual state of the people of its time which ultimately depends on their character and level of economic life at this or that stage of development. But as a people never stops developing, so the culture and its national form constantly change and develop.

A year ago two articles on popular music were published in the paper KAZAKH ADEBIYETY: one was by the well-known poet Khalizhan Bekkhozhin, and the other by the young writer R. Berdybayev. The authors protested against the use of Kazakh popular melodies by our contemporary composers in their operas. According to them, these melodies should be inviolable and the slightest effort to perfect them destroys their popular roots. R. Berdybayev accused the composers of pilfering and squandering the riches of popular music. If we acted according to the dictates of Bekkhozhin and Berdybayev we should lose the connecting link in the development of the musical heritage of the Kazakh people and doom it to complete stagnation. Those who so jealously cling to the theory of the inviolability and immutability of the past national form of culture and of the cultural heritage, forget Lenin's remark to the effect that Marxists "do not preserve their heritage as archivists preserve old papers.

Preserving a heritage certainly does not mean limiting oneself by that heritage. . ." (Op.Vol.2, p.494.) While adopting, in a critical spirit, what is valuable and progressive in the century-old development of human thought and culture socialist culture does not mechanically borrow works of former periods nor blindly imitate them, but develops their best traditions.

The primary and decisive mark of a national culture, and the most important form and means of expressing its content is the language. Proceeding from the erroneous idea that the national form of culture should be inviolable, certain people oppose the introduction into the Kazakh language of new words, and new terms and expressions borrowed from the languages of other brother peoples. These people think that new words and expressions render the native language incomprehensible to its people, and causes it to lose its popular character. If things were as they suppose, the Kazakh language would have remained at its former level and would not be the means, as it now is, of developing our socialist culture, but a brake on it. Fortunately, the Kazakh language, in spite of the opposition of certain backward people, was, and is, constantly enriched as our culture develops.

New factors in Socialist life and the vast changes which have taken place under the Soviet régime in the economic and spiritual life of the Kazakh people could not help finding expression in the Kazakh language. Accordingly, these changes helped to enrich the language's vocabulary to an enormous extent. At the moment the literature of many branches of science and technology are published in Kazakh and translations are made of the immortal classics of Marxist-Leninism, Russian and world classics, as of those of Soviet literature. And naturally Kazakh is continually being enriched with scientific, political and artistic terms, expressions and aphorisms which are borrowed from other languages, first and foremost from Russian, and organically enter the language.

Those who raise a false alarm to the effect that Kazakh is being supplanted and forced into the background do not see, or do not want to see, the profound inner process of development and enrichment of our language. These people only see a certain restriction of the use of the language dictated by the specific conditions of our life. We have in view the fact that a considerable section of the Kazakh people, and particularly the intelligentsia, express themselves and communicate with others not only in Kazakh but also in Russian which has become a second native language to them. It is therefore natural that those Kazakhs who have a mastery of two languages should speak their own native language considerably less than those who know only their own language. It is this that worries certain misguided members of the intelligentsia, for herein they

see the "danger" which will lead to the supposed gradual supplanting of the Kazakh language.

We must patiently explain to such people that they are mistaken, that the common life and close contact of the Soviet peoples does not impoverish their national cultures and languages, but, on the contrary, promotes the diffusion and mutual enrichment of national cultures and national languages, opening up to them wide prospects of uninterruptedly developing and perfecting themselves. At the same time we must not shut our eyes when people show contempt for their native language and a lack of respect towards their own cultural traditions, and when they take no part in political work conducted in their own language among the Kazakh population, thus shutting themselves away from the people. This attitude is not common, but it is to be found. And it is the mistaken behaviour of such people which gives rise to harmful talk among the narrow-minded. Consequently a decisive struggle must be waged against this evil too.

It is very important that political agitation among the workers should be conducted in their own language. This refers especially to political work among the cattle-breeding Kazakhs, who are often cut off from large towns and villages, and know little Russian. Matters must be arranged so that shepherds and other cattle-breeding workers, however far they may be from kolkhoz and sovkhoz centres, should not feel cut off but should live a full life together with the rest of the Soviet people; they should not be allowed to lag behind events, but should be kept up to date in anything new which relates to their work. It is the duty of all of our intelligentsia, and first of all of the Kazakh intelligentsia, to take an active part in this necessary work. We have a right to demand that Kazakh scholars and writers, every Kazakh intellectual, should produce popular works and pamphlets in their native language and in an accessible form for the Kazakh livestock-breeders on the achievements of science and the latest techniques; and that they should give consultations on all questions interesting them, deliver lectures and addresses, and conduct discussions. But for this every Kazakh intellectual without exception must have a good command of his own language and must use it as a means for getting into close contact with his people and as a weapon in the struggle to raise their cultural level.

It must be admitted that political and ideological-educational work amongst the intelligentsia is poorly conducted not only in Alma-Ata but in a number of the republic's oblasts. Certain obkoms and raykoms of the Party do not attach enough importance to the matter, do not carry on a persistent struggle against the manifestations of an ideology which is foreign to us, and do not train workers on the ideological front to be

sufficiently implacable towards these manifestations. For this reason certain erroneous points of view and harmful opinions on different questions of cultural life get into the oblast and rayon newspapers thus damaging the cause of training the workers in Communist principles. For example, even after the errors committed by the paper KAZAKH ADEBIYETY were subjected to criticism, the press organ of the Kokchetav obkom of the Party, KOKSHETAU PRAVDASY, published an article by R. Berdybayev entitled "Some Questions on the History of Kazakh Literature", in which the same errors were committed as in KAZAKH ADEBIYETY. Furthermore, in his article Berdybayev completely denies the progressive influence of the most advanced Russian literature on pre-revolutionary Kazakh literature, and criticizes Lenin's well-known remark that in every (pre-revolutionary) national culture there are two cultures, maintaining that this principle cannot be applied to the history of Kazakh literature. The publication of this article is an example of carelessness, a dulling of political watchfulness on the part of the editorial personnel of KOKSHETAU PRAVDASY, and first and foremost of its editor; it is also an example of poor guidance on the part of the Party obkom of its press organ.

It is the duty of the Party organizations daily to educate the workers in the spirit of proletariat internationalism and friendship of the peoples and in a spirit of respect for the national traditions of every people, and make the remarkable successes of the socialist regime, achieved through the combined efforts of all the peoples inhabiting our republic, more widely known. But while the workers are educated to respect the progressive traditions of all peoples, it must be borne in mind that sometimes the good national traditions, which should be encouraged and developed in every way, veil certain other survivals. Those who encourage feudal and other undesirable survivals of the past, masking their immoral actions and swindling tricks under the false slogan of the defence of national traditions and customs, have not yet disappeared. It is therefore necessary to be able to distinguish the genuine national traditions and customs from the harmful survivals and habits of the old days, and from the savage customs of certain corrupt elements of society. Respect for the progressive national traditions of a people under no circumstances presupposes, but on the contrary completely rules out, any conciliatory attitude towards harmful survivals of the past of the people in question. Not everyone, however, understands this. Sometimes Party workers are encountered who adopt a liberal attitude where stern punishment is demanded, fearing that they will be accused of exterminating national cadres. The principles of the Party do not and cannot recognize national boundaries. When we come into contact with representatives of savage customs - people who violate the Soviet laws - their nationality is immaterial to us.

The problem confronts us differently when it is a question of people who are staunch supporters of the Soviet régime, but who have fallen into this or that ideological error connected with their national feeling. Here, indeed, patience and care are needed. We must be guided by Lenin when he said that it is primarily the Russian Communists who must struggle against great power chauvinism, but the Communists of the local nation must struggle against local nationalism.

The pride of the Soviet man in his fatherland does not exclude, but coincides with his national pride. It is however completely incompatible with the doctrine of national isolation, and competitive comparisons of his own country with another. He must know how to combine loyalty to his progressive national traditions and love for his own nation with the interests of the whole of Soviet society. Here the feeling of national pride combines with a feeling of friendship and love for all peoples. The educating of all the workers and all our intelligentsia and young people in this spirit is one of the most important tasks of all the Party organizations. It must not be forgotten for one moment, for our strength lies in the friendship of the peoples. While this friendship exists our country is invincible.

POLITICAL AND CULTURAL AFFAIRS

THE RUSSIFICATION OF THE TADZHIK LANGUAGE

By

A CORRESPONDENT

The following article describes the process of russification which has been applied to the Tadzhik language by the Soviet authorities during the past thirty years. Tadzhik is an Iranian language closely resembling the Persian used in Persia and Afghanistan. A similar and in some respects more rigorous process of russification is being applied to the Turkic languages of the Union, which have strong affiliations with the Turkish of Turkey.

Tadzhik and Russian words used in the article have been transliterated from the cyrillic according to the system advocated by the Permanent Committee on Geographical Names for British official use.

Certain letters peculiar to Tadzhik are transliterated as shown in the table appended at the end of the article.

The russification of Turkic and Iranian languages of the USSR is regarded by the Soviet authorities as one of the best ways of isolating the Muslim peoples of the Union from their co-religionists abroad and of progressively imposing Russian language and culture on them. The analysis of this process, which is little understood in the West, is as absorbing for political observers as it is for philologists: to the former it demonstrates the serious challenge which the Russian Communists present to the Muslim nationalists striving to defend the integrity of their languages; while for the latter it provides a key to the evolution of languages.

Several recent publications of the Academy of Sciences of Stalinabad make it possible to follow the transformation of the Tadzhik language (1) the official language of the Tadzhik SSR, which has been written in the cyrillic characters (2) since 1940. In a study published in the Bulletin of the Academy of Sciences of Tadzhikistan (3), Professor Ya.I.Kalontarov enumerates six ways by which Tadzhik can be enriched:

(a) Borrowing from the Turkic languages of Central Asia (very limited).

(b) Attributing new meanings to old words and expressions,

e.g. musobiqa (مسابقه) socialist competition

peshqadam (پیشقدم) progressive.

(c) Formation of new compounds,

e.g. Korgarzan (کاگرزن) - woman worker.

(d) Formation of new words by the addition of suffixes,

e.g. Stakhanovchī - stakhanovite.

(e) Imitation of Russian expressions:

e.g. sinfi korgar (صنف کاگر) - working class

Khudtanqidkunī خودتنقیدکنی - self-criticism.

(f) Last and most important, extensive borrowing of Russian words or of international words in their Russian form.

In another study (4) published three years later in the same review, M. Kalontarov makes a detailed analysis of the process of enrichment of Tadzhik by means of the Russian language. Even before the Revolution, he writes, Tadzhik had borrowed some words from Russian, namely,

(a) A few words used in the spoken language, but in a very distorted form,

e.g. pusta - from pochta - post

shitrof - from shtraf - fine

istansa - from stantsiya - station

ustul - from stul - chair.

(b) A very few loan-words used in the written language. These only appeared at the end of the nineteenth century and the beginning of the twentieth in the works of Ahmadi Donesh. Some of them had no Tadzhik equivalent, e.g. 'tiligraf'. Others like zokun (from zakon - law) were probably thought by Donesh to be original Tadzhik words. Similarly at the beginning of the century, the poet Mirzo Azim used the words bank, belat (bilet - ticket), improtor (imperator - emperor), muzhik (peasant), tietr (teatr), cherkov (tserkov' - church). At the same period there were some attempts to compose expressions on the Russian model in order to render concepts relating to material civilization,

e.g. rohi ohan (راه آهن) - railway

arobai otashī (عربهٔ آتشی) - locomotive.

These attempts were however rare and up to the Revolution the introduction of Russian words had not changed the lexical base of the Tadzhik language.

After the Revolution, the situation changed radically and Russian became "the most important source for the enrichment of the Tadzhik language" (Kolontarov, p.94). The process which began in October 1917 has steadily increased in intensity and proof of this can be found in the five dictionaries so far published - Russian-Tadzhik in 1933-34, 1949 and 1957, Tadzhik-Russian in 1946 and 1954. Comparison of these works shows the rapid invasion of Tadzhik by Russian. Thus, while the 1934 dictionary only includes the word 'avtomobil', that of 1949 also has 'avtobaza', 'avtozavod', 'avtomashina', 'avtotraktor', 'avtostrada', 'avtotransport', etc.

The Russian accretion does not only enlarge the Tadzhik vocabulary, but forms whole families of words which have the effect of changing the character of the language. For example, from the word 'kollektiv' are also formed kollektivona (collectively), kollektivī (collective), kollektivondan (collectivize).

Russian loan-words are often substituted for words and expressions which already exist in Tadzhik and particularly for those originally taken from Arabic. Thus the 1949 Tadzhik dictionary gives the words avtonomiya and agitatsiya precedence over mukhtoriyat (مختاریت) and tashviqot (تشویقات) which were given first place in the Tadzhik-Russian dictionary of 1946.

Some very common Arabic and even Tadzhik words have been eliminated as "archaic", e.g.

unvon	(عنوان)	replaced by adres	(address)
inhisor	(انحصار)	replaced by monopoliya	(monopoly)
ranjbar	(رنجبر)	replaced by proletariy	(proletariat)
darra	(ذرّه)	replaced by atom	(atom).

Although Russian penetrates into the entire Tadzhik language it does so more in some fields than in others. Loan-words are particularly common in the sociological, economic and political vocabulary (partiya, kommunist, fabrika, traktor, agronom, mashina, teatr, pochta, telegraf). They are also prominent, although to a smaller extent, in the domestic vocabulary: kostyum, kartoshka (potato), pomidor (tomato), konserv (preserves), stul (chair), stol (table). But it is the scientific vocabular, in which Russian is particularly predominant (integral, amper, amplituda, etc.). Whole groups of native words expressing complete concepts have disappeared altogether. For example measurements such as tanab (طناب), sang (سنگ) have given way to gektar, kilometr, etc.

A Russian loan-word generally retains its complete meaning. Sometimes, however, its use is limited either to its basic meaning or to its figurative meaning. The old Tadzhik word is then used for other meanings. For example, 'akt' in the sense of a document is found in 'akt mondan' (to draw up a document). To express action 'amal' or 'kor' is used, and 'parda' for a theatrical act. In the same way, the word 'blok' is used only in its political sense; 'gharghara' is used for block in its technical meaning of pulley. Again, 'sovet' is used only for council as in 'soveti vaziron' (Council of Ministers), 'soveti oli' (Supreme Soviet). On the other hand 'majlis' is used in the sense of assembly and 'maslihat' for advice.

The introduction of Russian terms into Tadzhik has unquestionably enriched the language by providing it with numerous synonyms with a variety of nuances, e.g.

filosofiya and falsafa

administratsiya and ma"muriyat

biblioteka and kitobkhona

nachal'nik and sardor

ideologiya and mafkura.

But the evolution of the Tadzhik language involves above all the elimination of all elements which the Soviet authorities describe as "archaic", and Tadzhik-Arabic synonyms are thus being progressively suppressed.

The problem of orthography has also been resolved in a sense favourable to russification. Since 1952 Russian loan-words have to be written exactly as in Russian and the two alphabets have been brought into line by the addition of the letters 'shch', 'ts' and 'y' (yery). An exception is made in the case of a few words borrowed before the Revolution and modified to suit the requirements of Tadzhik phonetics, e.g. 'choinik' instead of 'chaynik'. The authorities disapprove of spellings "which have no justification" and many words formerly written so as to confirm with Tadzhik phonetics such as belat (ticket), tiligraf (telegraph), and istansa (station), now have to be written as in Russian - bilet, telegraf and stantsiya.

The borrowing of words is virtually confined to substantives, that of adjectives being relatively rare. Suffixes or prefixes are only borrowed as integral parts of loan-words; such common Russian suffixes as -k, -nik, -tel', are never attached to Tadzhik words. An exception is the use of the Russian suffix -ov (-ev) and its feminine form -ova (eva) to form family names, e.g. Nazarov, Dabadayeva. On the other hand, Tadzhik prefixes and suffixes such as -bī, -ī, -vī, -chī, and -ona are often attached to Russian words, e.g.

bepartiyavī - non-party

kolkhozchī - kolkhoznik

kollektivona - collectively.

Similarly, verbs are formed with the suffixes -an and -dan, e.g. elektrikonidan - to electrify, or more simply with the auxiliaries mondan and kardan, e.g. remont kardan - to repair.

So far Russian adjectival terminations have not been generally introduced:

sovetskiy becomes sovetī

genial'nyy becomes genialī

revolyutsionnyy becomes revolyutsionī.

But certain Russian adjectives of recent introduction keep their terminations, e.g. orkestri dukhovoy - orchestra of wind instruments. It is possible that in future this may be the rule rather than the exception.

. . .

An examination of the most recent Tadzhik dictionaries gives a revealing indication of progressive growth of borrowing from Russian.

The Tadzhik-Russian Dictionary (Moscow, 1954) contains 40,000 words of which 31,427 are basic words. Of this number 2,333 are Russian or international words and 986 Russo-Tadzhik hybrids. The Russian element thus represents more than 10 per cent of the Tadzhik vocabulary. If the 1954 dictionary is compared with that of 1946 (Stalinabad, Vol.I, letters A - N), the steady progress of Russian is clearly discernible. In 1946 the vocabulary under the letters A - N included 9,222 words of which 595 were loan-words (463 Russian and 132 hybrids). In 1954 the vocabulary under A - N included 16,889 words of which 2,151 were loan-words (1,499 Russian and 652 hybrids). Thus in a period of 12 years the percentage of Russian words in the Tadzhik vocabulary has increased from 6.5 per cent to 12 per cent.

The Russian element is unevenly distributed and as already noticed it is particularly large on the technical and scientific side. This is convincingly established by an examination of the specialized Russian-Tadzhik dictionaries published since the war.

DICTIONARY OF MATHEMATICAL TERMS (Stalinabad, 1940), contains 2,800 words of which 1,545 are Tadzhik, 575 Russian and 680 Russo-Tadzhik, e.g. diametri davra (diameter of the circumference).

DICTIONARY OF CHEMISTRY (Stalinabad, 1941), contains only 550 Tadzhik words (e.g. namak - salt, simob - mercury) out of a total of 3,240, the remainder being Russian (2,040) or hybrids (640), e.g. vazni atom - atomic weight.

DICTIONARY OF BIOLOGY (Stalinabad, 1941), contains 3,724 words of which 2,264 are Tadzhik (including almost the entire agricultural vocabulary), 857 Russian and 623 hybrid.

DICTIONARY OF PHYSICS (Stalinabad, 1948), contains 3,724 words of which 1,058 are Tadzhik, 887 Russian and 1,289 hybrids, e.g. tūfoni magnitī - magnetic storm.

It can be seen from the Russian-Tadzhik military dictionary that Tadzhik words are still used for old concepts such as tīr - bullet, miltiq - rifle, tūp - gun; while Russian words are used for new concepts and for military formations, e.g. polk, tank, bomba, mina.

How do the Tadzhiks regard this "enrichment" which threatens to transform their language sooner or later into a mere empty shell? Soviet sources themselves provide an unequivocal answer to this question. The writings of Ya.I. Kalontarov (5) make it clear that the infiltration of Russian is not a natural or spontaneous phenomenon but the result of "administrative" measures. The linguistic purge began in 1928 with a press campaign in the Tadzhik newspapers and in PRAVDA VOSTOKA of Tashkent. This was backed up by a series of conferences organized under the aegis of the Communist Party (Tashkent 1928, Stalinabad 1930 and 1938). This campaign encountered the fierce and organized opposition of those whom Kalontarov calls "bourgeois nationalist" elements. Their resistance to penetration by the Russian language was on two grounds: they denied the individuality of the Tadzhik literary language, which they considered to be simply a dialect of Persian, and they supposed quite rightly that any foreign accretion would have the effect of differentiating Tadzhik from Persian; and they refused to use Russian words to express new concepts because, so they claimed, Tadzhik already contained the appropriate words, borrowed it is true from Arabic, but deep rooted in their vocabulary. Mr. Kalontarov states that it needed years of effort on the part of the Soviet authorities to break down this resistance and to substitute Russian words for Arabic archaisms. Thus ishtirakiyun (اشتراکیون) became kommunist, majalla (مجله) - zhurnal, shūro (شورا) - sovet, inqilab (انقلاب) - revolyutsiya, firqa (فرقه) - partiya and jumhuriya (جمهوریه) - respublika. The opposition went far beyond the mere defence of "archaisms", since the "reactionary nationalists imbued with panislamic and paniranian ideology" (6) tried to prevent any borrowing from Russian by fabricating new words such as torikiston (تاریکستان) for

cinema, khudpar (خودپر) for aeroplane, khudrav (خودرو) for car and otesharoba (آتشعربه) for train. The dispute does not yet seem to have ended. Mr. Kalontarov states, it is true, that nationalist obstinacy was definitely broken at the Stalinabad Congress of 1938, but he adds immediately afterwards that "much remains to be done in purifying the Tadzhik language of arabisms and archaisms".

The desperate resistance of the Tadzhik nationalists to the degradation of their language proves more than any speculation the political extent of a plan of russification which has only a theoretical linguistic significance.

. . .

Editorial Notes

The insistance on Russian words used in Tadzhik introduces a serious phonetical problem owing to the difference in sound value in certain cyrillic letters as used in Russian and Tadzhik. For instance, the letter 'o' as used in Tadzhik is equivalent to the Persian long 'a' sound (ā). But 'o' in Russian when unaccented has the value of short 'a' (ă). Since the accent in Tadzhik usually falls on the final syllable there must be a strong tendency to pronounce such Russian loan-words as 'atom' as atām. Similar difficulties must arise in the pronunciation of words beginning with a consonant cluster such as stol - table. This word was introduced into Tadzhik long before the Revolution but was always and must still be pronounced as ustol.

An interesting example of the deliberate attempt to estrange Tadzhik from Persian can be found in the changes effected in certain scientific words originally introduced from Greek by way of Arabic, such as miqnotīsī (مقناطیسی) magnetic. This spelling is still retained in Persia and Afghanistan but the Tadzhiks are now obliged to spell it magnitī.

Notes

(1) The differences between Persian and literary Tadzhik are confined to the pronunciation of certain vowels and of the consonant ق which they pronounce as a back k (as in Arabic).

(2) The Tadzhik alphabet contains all the letters of the Russian alphabet

TRANSLITERATION TABLE

Latin	Cyrillic	Perso-Arabic	Latin	Cyrillic	Perso-Arabic
A	А	ا	U	У	ُ ُو
B	Б	ب	F	Ф	ف
V	В	و	KH	Х	خ
G	Г	گ	TS	Ц	(§)
D	Д	د	CH	Ч	چ
E	Е	ی	SH	Ш	ش
Ë	Ё	یا	SHCH	Щ	(§)
ZH	Ж	ژ	"	Ъ	ع
Z	З	ظ ض ز ذ	Y	Ы	(§)
I	И	ی ِا	'	Ь	اِی
Y	Й	ی َ	E	Э	(§)
K	К	ک	YU	Ю	یو
L	Л	ل	YA	Я	یَ
M	М	م	GH	Ғ	غ
N	Н	ن	Ī (ī)	Ӣ	ِی
O	О	آ	Q	Қ	ق
P	П	پ	Ū	Ӯ	ُو
R	Р	ر	H	Ҳ	ح ه
S	С	ص ث س	J	Ҷ	ج
T	Т	ط ت	(§) Occurs in Russian words only		

plus the letters gh, q, h, j used to render the letters غ, ق, ح (ه), ج which have no equivalent in Russian.

(3) "The Development of Tadzhik Lexicography in the Light of I.V. Stalin's Teaching". Department of Social Sciences, Academy of Sciences, Stalinabad, No.1 of 1952, pp.27-36.

(4) Idem, No.7 of 1955, pp.91-101.

(5) Cf. Bulletin of the Academy of Sciences of Tadzhikistan, Department of Social Sciences, No.1 of 1952, pp.31-32, and KOMMUNIST TADZHIKISTANA of 16.6.54.

(6) KOMMUNIST TADZHIKISTANA, 17.6.54.

Sinkiang-Kirgiz "Arch of Friendship"

A monumental "Arch of Friendship" has been erected on the Torugart pass on the frontier between Sinkiang and Kirgizia.

P. 15th November 1957

Central Asian republics to exhibit at Brussels world exhibition

Ashkhabad carpet weavers are to send a large carpet the theme of which is "The Struggle for Peace" to the Brussels world exhibition; fifteen other carpets will also be exhibited.

The Alma-Ata textile factory is also taking part in the exhibition.

TI. 28th December 1957
KP. 4th January 1958

POLITICAL AND CULTURAL AFFAIRS

THE DEVELOPMENT OF KARA-KALPAKIA AFTER UNION WITH RUSSIA

Introduction - Changes in land tenure - Land distribution - Russian agrarian policy in the Amu-Dar'ya otdel - Reaction to the land reform - Agriculture - Other changes - Administrative organization - The growth of a bourgeois class - The Pan-Turk and Pan-Islam movements - Conclusion.

In August 1873 by an agreement with Khiva that part of the khanate which lay on the right bank of the Amu-Dar'ya was incorporated into the Russian empire and the Kara-Kalpaks who inhabited the area became Russian subjects. Khiva, then a protectorate of Russia, retained its dominion over the remaining Kara-Kalpak population. Two circumstances distinguish Russian colonization in this area; first, owing to the fact that Kara-Kalpakia was not annexed until 1873, the Russian administration was able to use there experience gained in other parts of Central Asia which had been annexed earlier; secondly, the fact that Russian sway in Central Asia was by now firmly established considerably lightened the administrators' task. One of the most striking changes brought about by the Russians was the radical reorganization of the system of land tenure on the right bank of the river. These land reforms, together with the conditions which preceded Russian annexation and the effects which the changes wrought on the way of life of the local population are dealt with in detail in an article in TRUDY SAGU, Istoricheskiye Nauki, Tashkent 1957, entitled "The History of the Right-Bank Region of the Amu-Dar'ya after its Union with Russia". The article is for the most part factual, but it is also careful not to deviate from the present party line and is not entirely free from propaganda. It starts by giving an outline of the situation in Kara-Kalpakia just before the union.

Before the coming of the Russians, it says, the Kara-Kalpaks of the right bank lived in a feudal society which preserved a number of patriarchal and clan survivals, and the main population of the region endured worse conditions than the other peoples of Central Asia. The break-up of the clan structure in the middle of the nineteenth century and the increase of agriculture intensified class divisions. While the number of large landowners increased, the mass of the people became poorer; most of the cattle was con-

centrated in the hands of a few, and some men owned more than 1,000 head of horned cattle and up to 2,000 sheep. Considerable wealth was in the hands of the Muslim clergy; according to a report of 1875 one third of all the cultivated land in the Shurakhan uchastok (district) was waqf property. The unrestricted rule of the khan's officials, and the constant disturbances and quarrels amongst the aristocracy brought the khanate to the verge of ruin. Such was the state of affairs that nothing was done to prevent the sands encroaching on the cultivated land, and ruins of settlements far into the Kyzyl-Kum desert prove that formerly the cultivated area of the right bank of the river was very much more extensive. This is borne out too by the fact that in ancient times the centre of the khanate of Khiva was situated on the east bank of the river, and not on the west bank as it was in the nineteenth century. The Governor-General of Turkestan, K.P. Kaufman, reporting to the Minister of War in 1875 on the position in the Amu-Dar'ya otdel (administrative division) (1), wrote that until the area was annexed by Russia it had been impossible to establish an agricultural way of life on the right bank for, owing to the endless disturbances, the population was always changing. The present population of the right bank, wrote Kaufman, appeared 60 to 70 years before the union with Russia at the time when the Kara-Kalpaks, who had migrated away from the lower reaches of the river Syr, occupied the delta of the Amu-Dar'ya at the invitation of the government of Khiva. Having received all the land of the delta for the use of the community, the Kara-Kalpaks - a peace-loving and industrious tribe - cleaned the land, drained the bogs and reconstructed the old irrigation system which had fallen into disuse. At the same time they helped the khans of Khiva to irrigate the southern part of the right bank. The newly irrigated land here was for the most part distributed by the khans to their relatives or to the chief dignitaries of the khanate as mulk (2) property and part was retained as the khan's property.

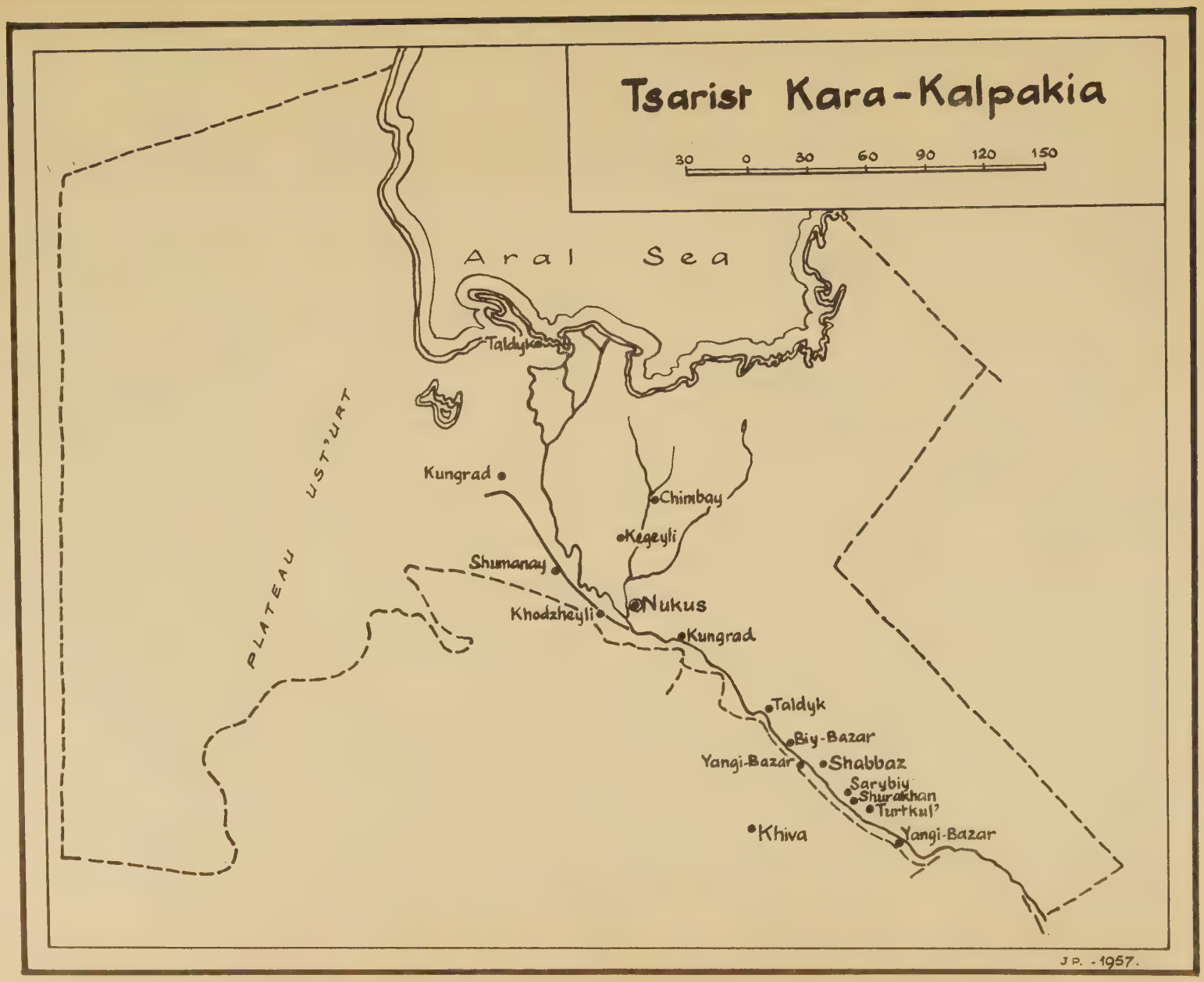
The Kara-Kalpaks supplied most of the man-power for maintaining the irrigation not only on their own communal lands in the delta and on private property and the khan's lands in the southern part of the right bank, but also on the Turkmen territory on the opposite bank. Kaufman wrote in his report of 1875 that until the Russians occupied the region the population of the right bank suffered under a double oppression. On the one hand they were offered no protection against the attacks of the numerous robber bands which roamed the country, and on the other they were barely able to pay the taxes to the khan and private landowners or the arbitrary tributes demanded by their elders.

The people, who by nature and custom favoured a settled agricultural way of life were forcibly made to live a semi-nomadic existence: with the approach of winter they would leave their agricultural holdings and retire in large groups for better protection from robbers to live on small

hillocks erected by themselves and surrounded by a rampart and ditch, or else barricaded themselves into walled settlements. With the further development of agriculture towards the sixties of the nineteenth century, trade and the use of money made their appearance in the Kara-Kalpak economy; but until the coming of the Russians the old order changed very slowly.

Changes in land tenure

The first administrative measures which the Russians introduced, it is maintained, were intended to weaken the power of the former landowners and break their resistance to the Russian regime. In carrying out the new agrarian legislative measures, which for a time considerably improved the position of the peasantry, the authorities made use of experience gained in other parts of Turkestan. General Kaufman, in a report to the head of the Amu-Dar'ya otdel (Major-General Galkin - a Russian) said that the first measures for the formation of the Amu-Dar'ya otdel, which in part directly affected the agricultural life of the population, had to "produce a beneficial effect on this life and secure its continuance". He remarked too that by turning all the land into state property the former burdensome system of rent had been abolished; new regulations ensured an even distribution of land taxes, and it would be possible in the future to apportion the land out to the former tenants for their permanent use. Thus all the arable land of the otdel was to be allotted to the local population; it was, however, to be counted as state property with the exception of what was owned purely by right of mulk or waqf. But Kaufman did not believe that many claims to mulk or waqf land would be made for he wrote in the above-mentioned report: ". . . with regard to these lands there is reason to suppose that even if any declaration of mulk lands are presented to the Committee /i.e. the Committee for Organization of the Amu-Dar'ya otdel headed by Colonel Nosovich - Ed. CAR/ they will be extremely rare; the claims of the waqf institutions on the left bank will also very probably not be numerous, especially in view of the strict examination and appraisal of the legal value of the waqf and mulk deeds instituted by the new project. . .". For the majority of waqf institutions did not possess the legal documents demanded by the Turkestan authorities in order to establish their right to the land. After the occupation of the Amu-Dar'ya otdel 7,000 desyatins (1 desyatin = 2.7 acres) of waqf property including villages belonging to the clergy of Khiva were confiscated in spite of the khan's insistence that they should be left as they were. This was part of a plan to weaken the power of the church as well as that of the landed aristocracy. Out of 9,203 desyatins of waqf and mulk land the Committee for Organization recognized only 587 desyatins of waqf, and 1,210 of mulk land granted for special services shown to the Russian government in 1873.



Reproduced from *Uzbekistan,* Akademiya Nauk Uzbekskoy SSR, Institut Ekonomiki, Tashkent, 1950.

In the Shurakhan uchastok, the article continues, the land formerly rented out to the peasants was taken away from its owners by the Committee for Organization and given to the peasants to use as long as they wanted it. All the remaining land was considered state property and was to be rented out; some was allotted to landless peasants who wanted to settle down to an agricultural way of life; these people for a period of five to six years then paid less for their land. In 1909 owing to the presence of the senate Commission of Inspection (i.e. the Palan Commission), it became necessary to define more exactly the land legislation of the Amu-Dar'ya otdel. It was made clear that General Kaufman in his new organization of the system of land tenure and taxation did not recognize private ownership of the land, with the exception of those people who had possessed mulk land during the reign of the khan. The Committee for Organization continued to wrestle with the problem of distributing the free state land (known as partau) among the population, and in connection with this there arose two questions: was the population of the Shurakhan uchastok allowed to sell land allotted to it from the land of the former large landowners, and if so was this permitted in the case of land which came from the partau reserves? The authorities found it difficult to resolve this problem. In 1909 at the council of the Governor-General of Turkestan the point was made that Kaufman's land legislation, which acknowledged all the land of the Fergana oblast+ (region), the Tashkent uyezd (county) and the Amu-Dar'ya otdel as state property liable to quit-rent, had not been approved by the State Council. In the Fergana oblast and part of the Tashkent uyezd the land was recognized by the land-tax committees as the private property of the local population, and was subjected to a state land-tax. Therefore, it was held, General Kaufman's principle, which he had been able to put into practice in the Amu-Dar'ya otdel owing to its remoteness, ought to be rejected as it was rejected by the State Council for the whole area, and the land organization of the otdel should be conducted according to the principle of private ownership. This problem, however, was never finally resolved, and even in 1912 in the volosts (areas) of Kok-Uzyak, Naupyr, Kegeyli, Besh-Yab, Yangi-Bazar and Chimbay, it was still considered that the land belonged to the state, and people therefore were not entitled to sell it.

In the Chimbay uchastok the population, mostly Kara-Kalpaks, was in the same position regarding its land as were the nomads although the majority of them were settled farmers. [In this part of the world the borderline between nomads and settled population was very vague - Ed. CAR] On examining documents concerning land tenure the Committee for Organization established that the Khiva government had given the land to the

---

+ The oblast of Tsarist days covered a very much larger area of territory than the Soviet oblast.

Kara-Kalpaks for their unhindered use, but not as the private property of any one person. All the land in the Chimbay uchastok was therefore considered by the Committee as state property and was to be used according to the old communal clan principles. The ownership of large tracts of land by the former clan biis and other influential persons was looked upon by the Committee as the usurpation of public property.

Although the Tsarist authorities ordered that the system of land tenure should be rendered simpler than it had been before, it became in fact more complicated. In spite of this the population of the Amu-Dar'ya otdel enjoyed better living conditions than under the khanate of Khiva. The peasants were no longer obliged to pay rent which often amounted to one half of their yearly income, and taxation was reduced to nearly half of what it had been before; the burdensome Nukar tax was abolished, an end was put to the attacks of robber bands from which the population of the delta suffered considerably, and certain measures were taken to lighten irrigation duties.

All this led to an increase in population and in the area under grain crops. In 1877, for example, in the Shurakhan uchastok there were 6,491 farms and 47,688 tanaps of land (1 tanap = 4,356 sq.yards) (3); by 1902 there were 9,459 farms and 57,636 tanaps of land. Between 1896 and 1902, 5,588 tanaps of the free state land were given to private people. The following order from the head of the Amu-Dar'ya otdel to the areas of the Shurakhan uchastok in 1902 reveals that the regulations for the use of the free state lands at first favoured the interests of the immediate producers:

1. Only those have the right to ask for land from the partau who hitherto either possessed no land or possessed less than ten tanaps.

2. Not more than ten tanaps of land may be had from the partau.

3. Those who own more than ten tanaps may not ask for land from the partau, but they are not forbidden to buy land.

4. Land obtained from the partau will not be taken back if its owner finds it superfluous or unfit for use; and the tenant, for a period of five years from the moment it was allotted, will be subject to the usual tax, except in respect of land isolated by floods.

5. Anyone who wants to acquire land from the partau must describe in detail in his application the boundaries of the piece of land desired from the north, south, east and west, and must have the

testimony of the aksakal and the head of the volost that the land in question is free.

6. It is forbidden to allot scrubland.

7. Those who have received land from the partau cannot start to work it before they have obtained a card to say that they are entitled to it.

Land distribution

During the period 1875 to 1896 the average size of peasant holdings rapidly diminished. The number of farms increased by 113 per cent, but the area of cultivated land only rose by 22.7 per cent, so that the increase of farms was five times quicker. This was made possible by the fact that the average holding went down from 3.8 desyatins to 2.2 desyatins. Between 1896 and 1912 this process was reversed, and while the number of holdings only rose by 2.5 per cent the cultivated area was increased by 20.5 per cent, and for this reason the average size of a holding rose from 2.2 to 2.5 desyatins. The difference in the increase of farms during the two periods can be explained by the fact that the majority of nomads settled down to agriculture in the first period. The general diminution of the area covered by the holdings is revealed too by the following figures: in 1875 the number of farms of more than ten tanaps was 51.7 per cent, and those of less than ten tanaps - 48.3 per cent; in 1896 the first group had dwindled to 15.1 per cent, and the second group had risen to 84.9 per cent. A table is given in the article showing the distribution of cultivated land in 1913 among the different regions of the otdel, from which it is evident that by that time 94.3 per cent of all holdings consisted of an average of only 1.75 desyatins.

Certain facts regarding the position in the Amu-Dar'ya otdel emerged from a report of the Amu-Dar'ya District Land and Tax Committee of 1903. It became evident for example that many points connected with the distribution of territory had not been correctly assessed in the records; the amount of cultivated land was in fact more than had been recorded; and in the Chimbay uchastok the population was deprived of many advantages owing to the fact that it was considered nomadic when it in fact led a settled, agricultural life. It was decided by the Committee to organize a proper assessment of the land and the occupations of the population and to ensure that the heavy irrigation duties which devolved on the local population were correctly carried out. For example, according to the Committee's report people often possessed more land and employed more men than they declared on the tax records; they therefore escaped their full assignment of irrigation duties which consisted in 37 days of irrigation work per 10 tanaps of land. The report also gave details of the economy of

individual households from which the Committee drew the following conclusion: ". . . the owner of an average holding, i.e. not less than five tanaps, can only balance his income with his expenditure if he does all the work himself and makes no over-expenditure; otherwise he will make a deficit." Those with less than five tanaps, it says, who made up 40 per cent of the farmers in the Shurakhan uchastok, led a pitiful life and were entirely dependent on their better-off neighbours. Owing to the general poverty of the population revealed by this report it was decided not to raise the taxes.

Russian agrarian policy in the Amu-Dar'ya otdel

The policy of the Tsarist régime in this region, the article maintains, was to hinder economic development and preserve the old social structure. "The system of land tenure introduced by Kaufman in the Amu-Dar'ya otdel created serious impediments for the normal development of trade and finance and hindered the development of capitalism in the area." And the unwillingness of the authorities to consider the Kara-Kalpaks of the river delta as a settled people helped to preserve the old feudal social relationships. The report of the Land Tax Committee of 1903 ended with the following words: "In the Chimbay uchastok the land is counted as state property and as a result the peasant cannot use his land as security for loans necessary for improving his holding, nor can he sell it." As a result of all this, capitalism and the class of wealthy landowners developed more slowly than in other parts of Turkestan. The group of farmers with the most arable land constituted no more than 0.7 of the holdings, and even these only worked an average of 13.11 desyatins of land. Local agriculture, as a result of the absence of large landowners and the Russian policy of breaking up the land, was organized in the most primitive way possible. The shortage of land was one of the reasons why the Amu-Dar'ya otdel was not colonized by the Russians.

Reactions to the land reforms

At first the clan aristocracy and the Muslim clergy openly resisted the Tsarist policy of seizing their lands and did not cease their subversive activities against the Russian authorities. Thus in 1876 the ishans (4) organized an anti-Russian demonstration which consisted in the migration of about 400 households of Kara-Kalpak nomads to the left bank of the river in the territory of Khiva. There, however, they met disaster and returned home having lost most of their cattle and property. It has been suggested that this migration was caused by the actions of the Committee for Organization and its prohibition of vagrancy. It is true that the population did not favour the new move to tax them not as nomads but as settled farmers, and begged the Committee to leave things as they were. But it is

more likely that the real discontent came from the biis and elders who were against the new order established by the Russians, and who therefore organized the demonstrations. In 1875 open resistance to the kibitka tax was shown by the bii Baykara. The bii threatened to use arms against those who attempted to collect the tax, and, with his aul, migrated to Bukharan territory. Resistance too was shown by another elder, and in the same year a petition was sent to General Kaufman from the head of the otdel asking for a certain elder of the Chimbay uchastok who was hostile to the Russians to be exiled from the region. This, he said, would act as an example to other Kara-Kalpak elders who were getting above themselves.

Agriculture

In comparison with the rest of Turkestan specialization in agriculture developed slowly in this region both as regards the production of food, and of cotton. Between 1896 and 1898, 3,980 desyatins, or 7.1 per cent of the whole cultivable area were sown to cotton, and this was only in the southern regions; in Kungrad and Shumanay none was sown at all. The article provides two tables showing the area of cotton grown in various regions and the percentage of different agricultural crops in the Shurakhan and Chimbay uchastoks. Grain was the chief crop and towards 1900 there was a surplus of wheat in the area, which helped to increase the wheat trade. The absence of good roads and the remoteness of the Amu-Dar'ya otdel from the rest of Turkestan explain why most of the surplus wheat was sold on local markets, while only 200,000 puds or so (1 pud = 16.38 kg.) were sent to Bukhara and neighbouring regions. Buyers were for the most part nomads. The majority of holdings were so small that their farmers were constantly in need of money and were obliged to sell their crops immediately after the harvest, to the enrichment of the local merchants.

Other changes

The Russians brought other changes too into the lives of the Kara-Kalpaks. For example every agreement on the hiring of servants and workers had to define the period for which the people were hired and their monthly or yearly wage. In 1887 measures were introduced to limit the activities of usurers and particularly foreign usurers. It was forbidden for foreign usurers to acquire land and they were forced to sell what they had already within a period of six months. It was also forbidden to accept land as security or to sell the property of the local population by auction. This applied to a certain extent to other usurers as well. All these changes, and especially the blow dealt at the feudal system of landownership, represented the beneficial results of Russian

administration.

But, the article continues, these successes cannot mask the reactionary nature of the Tsarist regime. The peasants of the right bank were still hedged around with regulations and conditions for the use of the land; Tsarist officials did their utmost to impede the establishment of a right to private property on peasant land in the otdel and they refused to grant the population of the delta the rights of a settled people, treating them still as nomads. All this could not help influencing the extremely slow development of capitalism in the area. But in spite of it new and progressive social and economic forms began slowly to make their appearance (5).

Administrative organization

In the Shurakhan uchastok the following volosts were created: Bii-Bazar, Shurakhan, Sarybii, Turtkul, Sheykh-Abbas-Vali (Shabbaz), Tamdyn, and Min-Bulak; the first five were governed according to the principles established for a settled community. In the Chimbay uchastok the volosts were named Daukar, Kuk-Uzyak, Ishim, Naupyr, Kok Kul, Kungrad, and Nukus, but these were governed according to the principles for a nomadic population. The volost rulers and the village and aul elders were elected by the people themselves for a period of three years, and could be re-elected for another three-year period if necessary. The clan aristocracy were forbidden administrative functions, but any other local inhabitant could be chosen as volost ruler providing he had never been subjected to a legal penalty of more than seven days arrest or a fine of more than 30 rubles and was over 25. The election took place at a volost meeting of the electors who consisted of representatives for every fifty households of the volost. Two officials were chosen at the meeting - one for the duty of volost ruler, the other as a candidate to it. The election was ratified by the head of the otdel, and he had the right to revoke the election or fill the posts according to his own discretion. These minor administrative officials, the article maintains, were thus under the thumb of the Tsarist authorities and therefore supported the regime; as a class they represented the local national bourgeoisie. For the most part they were people who had no connection with the clan artistocracy; in 1877 the head of the otdel wrote to Kaufman: ". . . among the number of newly-chosen volost elders there is only one former clan elder; none of the others was chosen, and very few votes were cast for them."

The growth of a bourgeois class

The bourgeoisie of the Amu-Dar'ya otdel did not develop on such a large scale as in other parts of Turkestan, and was less wealthy. As a

rule members of this class would combine industrial enterprises (usually cotton-ginning plants) with usury, agriculture and trade. The small middlemen, usurers and dealers "worked" on money provided by the cotton firms and banks. By the nineties the system of financial advances on crops was rapidly developing, and was used also by Russian dealers in agricultural produce to ensure for themselves beforehand the required amount; this practice was particularly common in the cotton-growing business. The system of advances against repayment in crops flourished especially in the Amu-Dar'ya otdel owing to the complicated territorial organization which prevented land from being used as security.

The local national bourgeoisie became influential towards 1900, but as it was almost entirely dependent on Russian capital, banks, and cotton and textile firms, it played only a secondary part to the "comprador" bourgeoisie. In the first decade of the twentieth century, when the buying and selling of land became common, this class considerably increased its capital. During this period the price of land rose to several times its earlier value; in 1873, for example, a desyatin of land cost 100 to 120 rubles; but in 1909 land good for cotton-growing was worth an average of 778 to 900 rubles a desyatin. Russians, too, were not averse to speculating in land in the Amu-Dar'ya otdel. The Kara-Kalpak bourgeoisie supported the Tsarist régime, but were hostile to the most advanced ideas of the Russians and to Russian culture.

The Pan-Turk and Pan-Islam movements

The secondary role of the local bourgeoisie and its subordinate position, the article continues, to a certain extent encouraged the growth of bourgeois nationalism in the form of the Pan-Turk and Pan-Islam movements. As the Muslim clergy played a bigger part than in the rest of Turkestan in the formation of the bourgeois ideology, the Pan-Islam movement gained considerable influence in the Amu-Dar'ya otdel. The intolerance of the bourgeois ideology can be attributed to the Sufi mysticism which was widespread in the region.

Conclusion

Apart from supplying some interesting historical facts on the hitherto little treated subject of Kara-Kalpakia, the article provides yet another example of the present Soviet attitude towards Russia's annexation of Central Asia. Acceptance of Russian subjection by the Kara-Kalpaks was a progressive moment in their development, it is held, for their economy benefited from contact with the more advanced economy of Russia, and they were made familiar with the culture and the advanced political ideas of the Russian people. Although they suffered under the oppression of the

Tsarist regime, their position was better than it had been before when they were under the dominion of the khanate of Khiva; and union with Russia saved them from "the traitorous plans" of the adherents of the Pan-Islam movement who wanted to subject the people to the politically and economically backward Turkey. What Kara-Kalpakia lost in colonial oppression under the Tsarist regime she gained in economic progress, the break-up of the old feudal society (although this, according to the article, happened in spite of, rather than owing to, the Tsarist policy), and contact with new ideas in every sphere of life.

Notes

(1) The governor-generalship of Turkestan included the following oblasts: Syr-Dar'ya, Fergana, Samarkand, Trans-Caspian and Semirech'ye. These were sub-divided into uyezds, uchastoks and volosts. The Syr-Dar'ya oblast included the following uyezds: Amu-Dar'ya, Kazalinsk, Perovsk, Chimkent, Aulie-Ata, Tashkent; the Amu-Dar'ya uyezd however was known as the Amu-Dar'ya otdel or special division possibly because it was considerably larger than any of the other uyezds. Turkestan was subject to the Minister of War and each oblast was ruled by a military governor (of general's rank); the uyezds were controlled by a nachal'nik (head - a major or a colonel), and the uchastoks by uchastok heads who would also hold a military rank. The head of the Amu-Dar'ya otdel was appointed by the Governor-General of Turkestan.

(2) Mulk land in Ottoman usage and classical Persian means state land, i.e. khālisa or khāssa, in which case the land would have been handed over with occupational rights only, the ownership remaining with the state. In the context, however, it is more likely that the original word was milk meaning private estates, i.e. freehold land. But these terms acquire special local meanings so that it is difficult to define them exactly.

(3) A tanap (literally a rope) was in Khiva equal to one-third of a desyatin or 4,356 sq.yds. But the measure varied from district to district, and in Kokand, for example, was only worth one-eighth of a desyatin.

(4) Ishan is literally the third person plural of the personal pronoun in Persian. In Central Asia the word was used in the sense of sheikh, murshid, ustadh, pir (master or spiritual guide).

(5) At this point in the article a comparison is made between the activities of the Russians in the Amu-Dar'ya otdel and those of Britain in India. The land measures taken in India by Cornwallis in 1793 are contrasted, to their detriment, with those taken in the Amu-Dar'ya otdel; and it is pointed out that while the system of taxation introduced by the British in India (ryotwari) nearly brought the population to ruin, the Russians actually decreased the taxes in the Amu-Dar'ya otdel so that the population was better off than it had been under the khans. This assertion, however, bears little relation to reality since one cannot make a comparison between a country like India, with its widely varying natural conditions and large population, and a small area such as the Amu-Dar'ya otdel where natural conditions do not differ much and where the population is infinitely smaller.

Guide to Stalinabad

The Tadzhik State Publishing House has issued a guide and reference book to Stalinabad. It is written by the two leading journalists in the Republic, G. Glukhovskiy and I. Sheykin.

KT. 20th December 1957

Department of lithology for Tashkent university

A special department of lithology has been established in the Central Asian State University in Tashkent.

PV. 20th November 1957

E C O N O M I C A F F A I R S

T H E T A S H K E N T O B L A S T

The following article aims at giving a summary of the available information relating to the economy of the Tashkent oblast of Uzbekistan. The main sources used are UZBEKSKAYA SSR (Moscow, 1956) and an article on new towns in Uzbekistan contained in IZVESTIYA VSESOYUZNOGO GEOGRAFICHESKOGO OBSHCHESTVA (Journal of the All-Union Geographical Society), 1957, Vol.89, No.5. These sources have been supplemented and brought up to date by information taken from the current Central Asian press.

Detailed descriptions of the geography and economy of outlying regions of the USSR are not available in any language except Russian. Such books as Shabad's GEOGRAPHY OF THE USSR (First Printing 1951) and the English translation of Baranskiy's ECONOMIC GEOGRAPHY OF THE USSR (Moscow, 1956) naturally only deal with such regions in a very general way. Apart from this, the existing editions of these works are now out of date in many important respects. For this reason, the Editors consider it probable that the compilation from Soviet sources of an account of the most populous oblast of Central Asia, and the one, moreover, with the most productive and varied economy, will prove of value to research students. For reasons of space, a detailed description of the physical features and climate of the oblast has had to be omitted; but this can be found in UZBEKSKAYA SSR mentioned above.

I. Introduction - II. Population - III. Towns and Industry - IV. Agriculture - V. Communications.

I. Introduction

The Tashkent oblast, which was formed in 1939, covers an area of 25,150 sq.km. (9,710 sq.miles); it is a little bigger than Israel (8,000 sq.miles) and about the same size as the state of Vermont in the United States

(9,609 sq.miles). It is situated in the north-east of Uzbekistan and contains the western slopes and foothills of the western Tyan'-Shan' and the plain which extends from these mountains to the Syr-Dar'ya and beyond to the Golodnaya Step'; the territory of the oblast lies for the most part in the basin of the middle reaches of the Syr-Dar'ya and of its right tributaries the Chirchik and Angren.

II. Population

Although the Tashkent oblast only occupies four per cent of the territory of Uzbekistan it contains nearly 20 per cent of its population, which, according to the 1939 census, amounts to 1,298,000 people (1); and whereas in 1912 the density per square kilometre did not exceed 13 people, it had risen by 1939 to 82, making the oblast second only to the oblasts of the Fergana valley in this respect. The high average density is to a considerable extent due to the fact that Tashkent has a larger population than any other town in the republic. The most highly populated area of the oblast is the Chirchik-Angren basin and the Golodnaya Step', and the mountainous regions of the east. The oblast contains the highest percentage of urban dwellers in the republic (50 per cent) owing to its numerous large towns (Tashkent, for example, and the towns which have grown up under the Soviet regime - Yangi-Yul', Chirchik, Begovat, Angren, Almalyk and Mirzachul').

As the oblast is situated round the routes linking Central Asia with European Russia and Siberia, a large number of emigrants from Russia settled in Tashkent and neighbouring regions. With the rapid industrial development of Uzbekistan after the Revolution the number of immigrants to the oblast increased considerably, and the population continues to increase owing to the peopling of the Golodnaya and Dal'verzin steppes. Thus between 1940 and 1950 alone 6,525 households moved into the Syr-Dar'ya and Verkhne-Volynskoye rayons and between 1948 and 1950, 7,825 households settled in the Mirzachul' and Gulistan rayons. Immigrants came mainly from the Fergana valley.

In the national composition of the population Uzbeks predominate (42.3 per cent); second place is occupied by Russians (29.1 per cent) who represent more than half of all the Russian population of the republic. They are to be found for the most part in Tashkent and in the Gulistan, Verkhne-Volynskoye and other rayons where there are a large number of kolkhozes of Russian and mixed nationalities. The rest of the population consists of Kazakhs (10.3 per cent), Tatars (4.2 per cent), Koreans (3.2 per cent), Ukrainians (2.7 per cent), Tadzhiks (2.2 per cent) and others.

III. Towns and Industry

The Tashkent oblast is industrially the most highly developed in Uzbekistan, and carries out about two-thirds of the machine construction of the republic. The oblast's abundance of raw materials and power resources, its favourable geographical situation, and the construction of important irrigation systems have helped to promote industrial development. Also important in this respect is the fact that Tashkent has for centuries been a centre for craftsmen; these skilled men have always provided the main body of workers for the developing industry. Until the Revolution there were roughly one hundred small primitive industrial enterprises in the Tashkent oblast; there are now about three thousand factories equipped with the most up to date machinery. The geographical position of the oblast has promoted the development of industry connected with metal-processing, machine construction and other industries working on imported raw materials. Almost two-thirds of the oblast's industrial resources and more than half of its industrial workers are employed in metal-working and machine construction, the production of electricity or other branches of heavy industry. The most important electric power-stations of the oblast are united in the Tashkent network, which is the most powerful in the republic and one of the most important in the Soviet Union.

Of the nine towns in the Tashkent oblast eight have grown up under the Soviet regime, together with two small towns and nine workers' settlements. Most of the settlements are situated along the Tashkent-Samarkand railway; but some of the new towns have broken with tradition (Angren and Almalyk) and have been built 600 metres above sea-level, a long way from the oases. A number of new settlements are now growing up on the part of the Golodnaya Step' which was transferred to the Tashkent oblast in 1956.

Tashkent

Tashkent, which is situated in the valley of the Chirchik, has 778,000 inhabitants according to the figures for 1956, and is the seventh most highly populated town in the Soviet Union. After the union of Central Asia with Russia, Tashkent became the centre of the Turkestan Governor-Generalship and a new town containing a fortress, banks, offices, large shops, warehouses and the houses of industrialists, officials and merchants grew up to the south-west of the old town. The economic importance of Tashkent considerably increased with the building of the Krasnovodsk-Samarkand-Tashkent railway, and, later, of the Orenburg-Tashkent railway. The most important industries before the Revolution were the tram and railway workshops; there are now over 150 major enterprises in heavy-industry, including Tashsel'mash, Uzbeksel'mash, Avtotraktordetal', Khlopkomash. Fly frames and spinning looms for the textile industry are produced by the

Industries in the Tashkent Oblast

Irrigated agriculture, market gardening, viticulture, dairy-farming, and sericulture.
Dry farming with grain predominating.
Waste pasture lands (Meat & Wool).
Mountain pasture lands (Meat & Wool).
Mountain Forests.

Ferrous metals.
Non-Ferrous metals.
Machine construction and metal-working.
Chemicals.
Cement.
Textiles.
Light industry.
Food stuffs.
Miscellaneous.

Cotton ginning.
Thermal power stations.
Hydroelectric stations.

Mineral deposits. (worked)
Coal.
Copper.
Kaolin.

15 0 15 30 km.

J. P. - 1958.

factory Tashtekstil'mash; excavators for irrigation and building are made by the Tashkent excavator factory, and cranes of various kinds by the Tashkent factory Pod"yemnik. The foundry shops of some factories are now specializing in one product: for example Uzbeksel'mash now specializes in malleable cast-iron, the excavator factory in steel-casting and Tashsel'mash in grey cast-iron. In Tashkent there are also factories for the production of the various kinds of electrical engineering equipment, and one for mining equipment (the Il'ich factory); there is also a large factory for the repair of rolling-stock, and a tool-making factory. An important light industry is the Tashkent textile combine - one of the largest in the Soviet Union; and there are also a number of sewing factories including the largest in the republic, Krasnaya Zarya, factories for the production of knitted goods, a kenaf and jute factory, two shoe factories, the largest tannery in the republic, a meat combine, a canning factory and five flour mills.

There are also in Tashkent many other branches of industry including factories for the manufacture of carborundum, abrasives, gramophone records, china and pottery, paper, railway trucks, furniture, food and wine, chemical products etc. During the Sixth Five-Year Plan a silk-winding factory, a butter and fat combine, three cotton-ginneries and two kenaf and jute factories are to be put into operation.

The other towns of the oblast, which have all grown up since the Revolution, can be classed in two categories: those which grew from already populous settlements situated, as a rule, in highly developed agricultural areas on old trade and post routes, and those which were either built entirely from scratch, or on the basis of small villages, and which grew up with the development of industry.

Yangi-Yul'

This town belongs to the first category and grew up between the First and Second World Wars owing to its proximity to the capital and its position on an important railway line. It is situated in the middle of the Tashkent oasis 35km. to the south-west of Tashkent, and had a population of 36,800 in 1955 (16,200 in 1939). Yangi-Yul' is an important centre of light industries and contains cotton-ginneries and factories for fat-processing, soap-boiling, milk-processing, the manufacture of alabaster, bricks, rubber goods, clothes, canned goods etc. It also has an MTS for experimentation and demonstration, metal-working factories, a meat combine, an oil-mill. A hydrolysis factory is being built which will be one of the best equipped chemical factories in the republic; it will be highly mechanized and automation will be widely applied. Cotton husks and

waste matter from kenaf and jute manufactures, which before were rarely put to any use, will provide its raw material.

Mirzachul'

Mirzachul' also belongs to the first category and grew up from the old railway station known as Golodnaya Step'. The town became important as a result of the construction of an irrigation system which enabled cotton to be grown in the region, and the fact that it was made the centre of the Mirzachul' rayon in the twenties. It is now an important agricultural and cotton-ginning centre with a population (1955) of 12,900 (1939 - 5,700). The industry of both Yangi-Yul' and Mirzachul' is mainly concerned with the processing of local agricultural products, and a considerable proportion of it supplies local needs, and is of a co-operative type.

The following towns belong to the second category and are still young and not fully developed; as a result their industry is not yet satisfactorily organized, nor is it varied enough, and light industry is poorly developed. These urban centres are more like overgrown villages than towns, and contain, on the whole, a predominantly young population.

Angren

Angren developed from three small villages (Dzhigiristan, Tishik-tash and Telyau) during the Second World War and was at first merely a miners' settlement. In 1946 it was officially recognized as a town and has a population of 50,000 according to the 1955 figures (2) (1939 -700). The town extends for a considerable distance on either side of the river Angren; it is 132km. from Tashkent and is connected with the capital by a specially constructed railway. At present the town is still in the process of development; its component parts are scattered over a wide area and lack a unifying plan. A considerable part of it has been built over coal seams on the left bank of the river and will shortly have to be transferred somewhere else. This is the oldest part of the town; the newer section is situated on the right bank and contains the No.1 coal-mine for the construction of which the river had to be diverted 4km. The town centre, now on the left bank, is to be moved 7-8km. away from the original nucleus towards the railway station of Ablyk where the briquette factory and Angren power-station are situated.

In 1955 the coal industry produced 76 per cent of the town's industrial output and most of its industries are either connected with coal or else provide consumer goods for the local population. There are

also, however, factories for the manufacture of cement, fire-resistant materials, tiles and briquettes. More factories producing building materials, ceramic pipes and sanitary fittings are to be built during the Sixth Five-Year Plan; they will work with local raw materials. All the oblast's coal lies in the Angren basin; the coal tends to be humid and contains a high ash-content and low calorific value (3). The Sixth Five-Year Plan sets the target of raising the Angren coal output to six million tons a year. To this end miners, both underground and opencast, are to be provided with the most up to date equipment and various processes are to be more highly mechanized. By 1958 or 1959 it is hoped that all transport will be by electric traction, and it is planned to control the railways centrally and transfer them to the automatic block system. The new Apartak seam, which is at present being opened up, will also greatly increase the basin's output. It is potentially capable of producing 4,500,000 tons a year.

An important project for the Angren basin is a plant for the production of coal-gas underground, which is at present under construction. It will be the first of its kind in Central Asia and will annually turn 700,000 tons of coal into gas. Gasification of the coal will release useful by-products such as sulphur and photo-hyposulphite (sic). The new plant will be of great importance for gas is very much easier to transport than coal, and it will provide power for the important new thermal-electric station which is at present being built in Angren (4). On the 4th November the first turbine of this thermal-electric station was completed and put into action; the power of the turbo-generator is 50,000 kilowatts and local coal will provide fuel for the plant (5). When these two projects are completed Tashkent will receive both gas and electricity from Angren.

It is planned to build a second cement factory in Angren with a higher output than the first. The need for more cement, however, is urgent, and as it will take time to build a second factory the first is to be reconstructed and re-equipped with new and more productive machinery. The construction of a factory for the manufacture of nitrogenous fertilizers was started in 1956.

Almalyk

This town grew up five years ago with the development of the local deposits of non-ferrous metals and copper. At present a copper-molybdenum combine is under construction; it will be one of the most important non-ferrous metal factories in the Soviet Union. The combine will consist of the Kal'makyr mine from which the ore will be taken, a dressing plant and a copper-smelting and sulphuric acid factory.

Chirchik

Founded in 1932, Chirchik was officially recognized as a town in 1935. It is situated in the Chirchik valley 32km. to the north-east of Tashkent on the site of a few villages, and is linked to Tashkent by a railway and a road. Chirchik, which had a population of 54,000 in 1955 (1939 - 14,700), was originally built as an electro-chemical centre; it still specializes in these industries but also contains a number of others which are closely interrelated. Its position on the floodlands of the river makes building and the provision of drinking water difficult; on the other hand water for the chemical industry is plentiful, the town is conveniently near Tashkent and is well provided with transport facilities and with a variety of mineral deposits. Chirchik stretches in a narrow strip along the road from Tashkent to Barrat, from the village of Troitskoye, which has already become part of the town, to the village of Verkhne-Komsomol'skoye where the headworks of the Chirchik hydroelectric cascade is situated. Of the 13 hydroelectric stations of the Chirchik-Boz-Su cascade five are within the confines of the town. The main consumer of electric energy is the Chirchik electro-chemical combine which uses almost half of all the electric energy generated by the Tashkent power system. This combine is the most important of its kind in the Soviet Union; and the nitrogenous fertilizers which it manufactures supply not only the cotton-growers and farmers of Uzbekistan, but the other republics of Central Asia as well. Chirchik also contains the machine construction plants Sredazkhimmash, which produces pumps, compressors and other equipment for the chemical industry, Chirchiksel'mash, and Elektroshchit (switch-boards ?), and a motor-repair shop; there is also a building-material industry, and various light industries which provide for the needs of the town. Using diaspore, which has been found not far from Chirchik, it is planned to produce aluminium in the future; and a gas conduit from Angren to Chirchik is to be built. The Bostandyk rayon which was transferred from Kazakhstan to Uzbekistan in 1956 is to be intensively cultivated in order to provide the town with fruit, vegetables and animal products.

Begovat

Begovat, which has a population of 30,600 according to the 1955 figures (1939 - 8,300), grew up at the end of the Second World War as a centre of power, metal-working and the production of building materials. It contains the only metallurgical (metal processing ?) factory in Uzbekistan; it produces steel and rolled iron from scrap iron; it was built to provide raw materials for the developing machine-construction industry. There is also in Begovat the Khilkov cement factory, a factory for the manufacture of asbestos pipes, a cotton ginnery and various branches of the food and light industries. It is planned to construct a blast-furnace to

work the local ore, which will considerably widen the scope of the metal-processing factory.

Of the other two towns built since the Revolution one is Yangi-Yer' in the Golodnaya Step', the construction of which started in September 1956, and the other Yangi-Abad.

Apart from the industries already mentioned the oblast contains a number of others concerned with the production of building materials, manufactured food, tobacco, and bast, and on an average there is a cotton ginnery for every two cotton-growing rayons. During the Sixth Five-Year Plan it is hoped to develop industries connected with cotton still further, and in particular those concerned with the production of agricultural and textile machines, artificial fertilizers, cotton-ginning and the processing of oil and fats.

IV. Agriculture

Agriculture as well as industry is very important in the Tashkent oblast; 20 per cent of all the cotton in Uzbekistan is grown here and a large proportion of the republic's jute and kenaf. According to the 1956 figures, of the oblast's 2,515,000 ha. of available land 86.3 per cent of the area is used for agricultural purposes, which is almost twice as much as the average percentage for the republic as a whole, and is beaten only by the Andizhan oblast. Twenty-four per cent of the land is under crops, and 44 per cent is used for grazing. Although land capable of bearing crops in the oblast has been widely exploited there are still areas of fallow and virgin land to be reclaimed; these constitute 16.9 per cent of the available land. Much of this fallow and virgin land forms part of the Golodnaya Step'. In all 494.1 thousand ha. are under crops and a large proportion of this is irrigated (75.6 per cent). Two-thirds of the land which needs no or only occasional irrigation is situated in the foothill rayons of the oblast (Khavast, Akhan-Garan, Bukin, Parkent and Bostandyk).

Irrigation

As a result of the irrigation of new land and the improvement of old irrigation systems the oblast is better supplied with water than any other in Uzbekistan. The most important source is the Chirchik river followed by the Angren, while in the Golodnaya and Dal'verzin steppes the water of the Syr-Dar'ya is used. With the help of the main canals (Boz-Su, Karasu, the Great Molotov-Tashkent Canal, the Northern Tashkent Canal etc.), the Chirchik irrigates an enormous area which covers almost half of all the

irrigated land in the oblast. After branching off from the Chirchik the main canals flow towards their watersheds with the nearest rivers - the Keles in the north and the Angren in the south - and having reached the highest point break up into a wide network of distributing canals which bring the water to the areas to be irrigated. The rayons to the south and south-west of the oblast on the left bank of the Syr-Dar'ya are irrigated by the Golodnaya Step' irrigation system, and those on the right bank (the Dal'verzin area) by the Dal'verzin system. While irrigation from the Chirchik and the Angren is accomplished by a large number of canals branching off from the main river, water from the Syr-Dar'ya is drawn off from two main canals only and later redistributed into smaller canals. The southernmost part of the oblast in the foothills of the Turkestan range (part of the territory of the Khavast rayon) is irrigated by a series of small rivers. The eastern part of the oblast receives its water from the upper reaches of the Chirchik and Angren and a number of small rivers which flow down from the Chatkal' range. This region however receives enough rainfall for a large proportion of it to remain unirrigated. Before the Revolution irrigation in the oblast was not extensive and was concentrated for the most part round the middle reaches of the Chirchik; large areas of the Golodnaya and Dal'verzin steppes, and of the lower reaches of the Chirchik and Angren were not irrigated at all. Much, too, was marely bog overgrown with reeds, particularly in the Urta-Saray, Sredne-Chirchik, Nizhne-Chirchik and Ak-Kurgan rayons. For details of progress in irrigation see CAR, Vol.V, No.1, pp.42-49, and Vol.V, No.3, pp.271-286.

Cotton

Up to the Revolution subsistence crops occupied a large proportion of the area under crops (75 per cent), with cotton representing only 16 per cent. Now, however, cotton is the main agricultural product of the oblast and it occupies nearly half of all irrigated land. In 1956, 189,000 ha. were sown to cotton, constituting about 15 per cent of the total in the republic. Cotton production in the oblast stands second only to the Andizhan oblast. The cotton is more or less evenly distributed over the oblast but is grown least in the eastern, mountainous regions (Bostandyk, Parkent and Akhan-Garan rayons) and also in the environs of Tashkent which specialize in vegetables and melons. Most cotton is sown on the right bank of the Chirchik and the lower reaches of the Angren - areas where irrigation and drainage systems are best. Besides the kolkhozes, which provide the main bulk of cotton, the crop is grown by 13 cotton-growing sovkhozes which have been created on newly irrigated land: seven in the Golodnaya Step', three in the Dal'verzin Step', one in the Ak-Kurgan rayon and one each in the Pskent and Nizhne-Chirchik rayons. They all produce good harvests and from their example the cotton-growing kolkhozes learn the best agricultural methods. Lucerne is rotated with cotton on the

irrigated land and is therefore distributed throughout the oblast in the same way.

Other crops

Apart from cotton, 10 per cent of the irrigated land of the oblast is allotted to kenaf, jute and other cash crops. The oblast occupies the first place in the republic for the production of kenaf and jute, which are grown for the most part in the Verkhne-Chirchik and Nizhne-Chirchik rayons where the soil is most favourable to them. The oblast also occupies a leading place in the republic in the production of oleiferous plants; an important crop on the irrigated land is sesame, which is for the most part concentrated in the Karasu and Parkent rayons. Of the subsistence crops on irrigated land rice predominates; half the rice grown in the republic is grown in the Tashkent oblast, chiefly in the low-lying areas of the Akhan-Garan, Sredne-Chirchik, Urta-Saray, Nizhne-Chirchik and Verkhne-Chirchik rayons; it constitutes seven per cent of the irrigated crops of the oblast.

In order to supply the needs of Tashkent, Chirchik, Yangi-Yul' and other towns, and of the agricultural population of the oblast, vegetable and melon cultivation is constantly increasing. The Tashkent and Karasu rayons, most of the kolkhozes of the Kalinin rayon and four in the Ordzhonikidze rayon specialize in these crops, which occupy 10 per cent of the irrigated land of the oblast. The oblast supplies over 30 per cent of the vegetables and melons of Uzbekistan, but its needs are still not fully satisfied.

Land needing only occasional or no irrigation, which includes the rayons already mentioned and to a certain extent the Pskent, Verkhne-Chirchik, and other eastern rayons adjoining the mountains, is devoted mainly to grain (142,000 ha.). Of this 96,000 ha. (70 per cent) are under wheat, and about 10 per cent under barley. Both spring and winter crops are sown. The proportion of cash crops on the unirrigated lands of the Akhan-Garan, Parkent and Khavast rayons is comparatively small. Oleiferous crops, mainly flax and safflower (Carthamus Tinctorius) are grown, but they do not occupy much more than six per cent of the arable land. A little lucerne is also grown.

Silk

The oblast produces only seven per cent of the cocoons of the republic in spite of its considerable resources of mulberry trees.

Fruit-growing and viticulture

These two branches of agriculture have a long history in the oblast and are highly developed. The Samarkand and Bukhara oblasts and the oblasts of the Fergana valley specialize in stone fruit, the Tashkent oblast grows mostly apples and pears (these occupy 80 per cent of the area under fruit). In the rayons round Tashkent the trench-system is used for growing lemons and tangerines. By the end of 1957, 12.3 thousand ha. were under fruit trees while vineyards occupy 6.9 thousand ha. The Ordzhonikidze, Yangi-Yul', Tashkent, Karasu, Oktyabr' and Kalinin rayons contain more than half the orchards in the oblast and most of the vineyards. Viticulture, and to a certain extent, fruit-growing have also been widely developed in recent years on the unirrigated land, mostly in the Parkent, Verkhne-Chirchik and Khavast rayons. Between 1956 and 1960 throughout the whole oblast 3,200 ha. of new orchards and 7,500 ha. of new vineyards are to be planted.

Just outside Tashkent are a number of scientific research centres, such as the Lenin experimental station of the All-Union Scientific Research Institute of Cotton-Cultivation "Ak-Kavak", the central selection station of the same institute, a branch of the All-Union Institute of Plant-Growing and of the R.R. Shreder Institute of Fruit-Growing and Viticulture, and a branch of the All-Union Scientific Research Institute of Viticulture "Magarach".

Livestock-breeding

Livestock-breeding also plays an important part in the economy of the oblast. The pasture lands, which occupy one-third of its territory, are situated in the mountain regions or on land which it is planned to irrigate. "Natural hay-meadows" (i.e. areas of grassland which have never been ploughed up) provide a useful source of fodder for the livestock; but the basic fodder is supplied by cultivated grasses, particularly lucerne, production of which is increasing. The waste materials of the food and light industries are also very important. Among the livestock horned cattle predominate, providing Tashkent with meat and milk; but sheep, which consist mainly of the Gissar and to a lesser extent of the Dzhaydara breeds are also important. More than half the number of horned cattle and most of the pigs are to be found in the environs of the towns; the bulk of the sheep and goats graze in the foothills of the mountains, in the Khavast, Akhan-Garan, Parkent and Begovat rayons and in the adjacent rayons of Kazakhstan. At the moment efforts are being made to increase the numbers of the fine-fleeced breeds. Of considerable importance are the plemsovkhozes (pedigree cattle centres) in the Chinaz and Mirzachul' rayons.

The oblast provides 12 per cent of the gross output of animal products in Uzbekistan, but still does not nearly satisfy the needs of the population; it is therefore planned to keep some of the cattle permanently in stalls in order to increase productivity. Finally, the Tashkent oblast occupies second place in the republic for horse-breeding, and possesses 19 per cent of the total number. Horse-breeding is carried on in all parts, with the Karabair breed predominating.

New developments in the Golodnaya Step' (Uzbekistan)

Since the publication of the article on the Golodnaya Step' in CAR, Vol.V, No.1, more information on the subject has appeared in the Central Asian press. For example PRAVDA VOSTOKA of 1.6.57 reports that 23 new sovkhozes together with cotton-ginning plants and fat-processing factories are to be constructed in the Uzbek part of the steppe. During 1957 the six new sovkhozes in the Uzbek part sowed 19,000 ha. including 16,000 ha. of cotton. Owing to the widening of the first part of the Kirov canal it was possible this spring to irrigate an extra 15,000 ha. in the Uzbek and Kazakh parts of the steppe; further reconstruction of the canal, which is at present being carried out, will enable another 20,000 ha. to be irrigated in the Gulistan, Verkhne-Volynskoye and Syr-Dar'ya rayons. Finally, three more roads are being built - one is to lead from the new town of Yangi-Yer' in a westerly direction into the steppe to a point provisionally named the "new raycentre"; from this point one road will lead to the station of Obruchevo, and the other to a stud farm.

IV. Communications

Roads

The main roads of the Tashkent oblast include part of the Main Uzbek Highway, and the following roads: Tashkent - Leninabad (with routes branching off to Angren and Almalyk), Tashkent - Chimkent, and Tashkent - Chirchik - Brich-Mulla. Important rayon roads are those leading from Tashkent to Parkent, from Toy-Tyube to Ak-Kurgan and Nizhne-Chirchik, and from Yangi-Yul' to Nizhne-Chirchik. At present a road which will link Tashkent with Kokand is being constructed; on a point just below the road as it runs through the mountains between Angren and Kokand the largest and deepest reservoir in Central Asia is to be built on the Angren river; a dam is already under construction. Another road linking Begovat with Khavast is also being built; this will give Begovat an outlet on to the Main Uzbek Highway which links Tashkent with Samarkand, Bukhara, Termez and Tadzhikistan.

Railways

Apart from the main railway line linking Central Asia with the centre of the country the lines from Tashkent to Angren (115 km.) and Tashkent to Barrazh (45 km.) are important. Besides broad-gauge there are also two narrow-gauge lines which are of local importance. The oblast, which contains 28.4 km. of railway to every 1,000 sq.km. of territory, is second only to the oblasts of the Fergana valley in the extent of its railway network. About 60 per cent of the railway traffic in the oblast is transit traffic from one part of the Union to another. Most goods traffic travels on the Turkestan-Siberian railway and consists of timber, grain, coal, and metal. Another important stream of traffic coming from the centre of the country consists of machinery, equipment and consumer goods. A large number of goods in transit come from the south; these include cotton and cotton products, oil products, coal, animal products and fruit.

Notes

(1) This number had risen to approximately 1,975,000 in 1955 (see CAR, Vol.V, No.2, pp.120-126).

(2) In 1956 the population numbered 60,000 (see CAR, Vol.V, No.3, p.338).

(3) Here UZBEKSKAYA SSR states that the Angren basin yields one and a half million tons of coal a year. Figures for 1956 give the tonnage as three million (see CAR, Vol.V, No.3, p.338).

(4) PRAVDA VOSTOKA of 6.3.57.

(5) Ibid.

THE BORDERLANDS OF SOVIET CENTRAL ASIA

TIBET

I. Introduction - II. China and Tibet in the Eighteenth Century - III. Britain and Tibet, 1773-1893 - IV. Britain, Russia and Tibet, 1900-1914 - V. Tibet, 1951-54.

I. Introduction

Tibetan studies were considerably developed in Russia in the years preceding the Revolution. As one author has put it (1): "For her collections of literature on Tibet and on Tibetan culture, and for her knowledge of Tibet, Russia was indebted to the lamaist Buddhists among her population. . . Many Buddhists from Russia made the journey to worship at the Buddhist holy places of Tibet; some of the more enlightened of them collected Tibetan manuscripts and books which they brought back to Russia, and others compiled descriptions of Tibet. Besides the pilgrims. . . there were also scientific explorers." Of the first type the most renowned was G.Ts. Tsybikov (1873-1930), a Buryat by origin who visited Tibet in 1899-1902 under the auspices of the Russian Geographical Society; his impressions are recorded in his book BUDDIST PALOMNIK U SVYATYN' TIBETA (A Buddhist Pilgrim at the Holy Places of Tibet, Petrograd, 1919), which contains a wealth of valuable material. He brought back with him from Tibet some 300 volumes of Tibetan works (2). From 1907 he taught Tibetan and Mongolian at the Vladivostok Oriental Institute and published a text-book for each language in 1908. Later he became professor of Mongolian at Vladivostok, Irkutsk, and Ulan-Ude, and in Soviet times was actively connected with the development of literary Mongolian (3).

At St.Petersburg University, Tibetan language and literature were taught by the famous Russian sinologist, V.P. Vasil'yev (1818-1900), who became the teacher of most of the well-known later sinologists and tibetologists in Russia. His most notable successor in the Tibetan field was F.I. Shcherbatskoy (1866-1942), a specialist in northern Buddhism, who taught at St.Petersburg (later Leningrad) University. When in 1911 he was received in audience by the Dalai Lama he was able to converse with him in

Tibetan. Among his pupils were B.Ya. Vladimirtsov (1884-1931), a Mongolian specialist who had a good knowledge also of Tibetan literature, Professor Ye.Ye. Obermiller, and N.V. Kyuner (born 1877), author of OPISANIYE TIBETA (A Description of Tibet, Parts 1-4, Vladivostok, 1907-9). Kyuner was professor at the Vladivostok Oriental Institute and Vladivostok State Far Eastern University from 1902-25, and from then on at Leningrad University.

Of the younger generation of scholars, the most notable and indeed probably one of the very few to take up Tibetan studies, was V.S. Vorob'yev-Desyatovskiy (1927-56) whose premature death cut short a revival of Tibetan studies at Leningrad. Although his chief subject was Sanskrit and the north Indian languages, Vorob'yev-Desyatovskiy knew Tibetan well and was the author of the section on Tibetan literature in the Soviet Encyclopaedia (4); he had revived Tibetan studies at Leningrad after their total lapse during the war (5).

Of Russian explorers and geographers of Tibet, the most notable was N.M. Przheval'skiy who made two journeys to Tibet (1871-3 and 1879-80) without, however, reaching Lhasa; another was P.K. Kozlov, author of TIBET I DALAY LAMA (Tibet and the Dalai Lama, Petrograd, 1920) who also failed to reach Lhasa, but who knew the thirteenth Dalai Lama well during his exile in Mongolia and China in the years following 1904. The first Soviet traveller to reach Tibet and Lhasa was V. Kassis, author of VOSEM'DESYAT DNEY V TIBETE (Eighty Days in Tibet, Moscow, 1956) who travelled along the new Szechwan - Lhasa highway with a party of other journalists in the autumn of 1955.

In general, however, it can be said that until 1951, and with the exception of the Leningrad scholars already mentioned, little was written on Tibet in Soviet Russia. Current affairs were occasionally commented on in NOVYY VOSTOK and ZARYA VOSTOKA. The Chinese occupation of Tibet in 1951 and increasing academic cooperation between communist China and the Soviet Union have, however, given rise to a new type of writing on Tibet, the chief exponent of which is V.P. Leont'yev. Leont'yev, who apparently works at the Institute of Oriental Studies in Moscow, has taken as his field the modern history of Tibet with particular reference to "British aggression". From their tone and interpretation his works appear to be echoes of the Chinese communist line. His approach can be seen in the title of one of his articles: "An end to the 'mystery' of Tibet" (6); Tibet for Leont'yev is an area like any other and its history and present development can be reduced to general Marxist-Leninist terms; mysticism and religion receive no mention in his works. Following the Chinese line, Leont'yev argues that Tibet has always been an integral part of China; separatist ideas were inspired by reactionaries or foreign imperialists.

Indeed, the very idea that Tibet was or should be a sovereign state is an imperialist plot to win a strategic position in Middle Asia; the Tibetan people and all true Tibetan patriots know this to be true and thus welcomed the Chinese army in 1951.

A summary of some of Leont'yev's works is given below. Some of his terminology calls for comment: he takes care never to refer to a Tibetan government at any period, but uses instead the phrase "local government" or more usually "local Tibetan authorities". The Chinese advance into Tibet in 1951 is always described as "peaceful liberation", though from what Tibet was being liberated is not fully explained unless the presence of a few Englishmen is considered by Leont'yev to be foreign domination.

No comment has been seen by Leont'yev or other Soviet writer of the Chinese decision to postpone all reforms in Tibet until 1963.

II. China and Tibet in the Eighteenth Century

In 1953 Leont'yev published a review of L. Petech's CHINA AND TIBET IN THE EARLY EIGHTEENTH CENTURY: HISTORY OF THE ESTABLISHMENT OF THE CHINESE PROTECTORATE IN TIBET (Leiden, 1950), entitled "Against the distortion of the history of Sino-Tibetan relations" (7). Leont'yev draws a comparison between the Chinese occupation of Tibet in 1718 and that of 1951; in both instances, according to Leont'yev, China was not attacking Tibet but defending an integral part of her empire.

Petech's source material is strongly criticized: works by authors such as W.W. Rockhill are dismissed as "bourgeois falsification"; contemporary missionary reports "should be approached extremely critically" since their authors were "agents of foreign capital". The most reliable source material Leont'yev considers to be Chinese documents which, he says, Petech has hardly used.

The background

Petech, writes Leont'yev, "crudely falsifies the history of Sino-Tibetan relations. He attempts, firstly, to show that Tibet became a Chinese 'domain' only in the middle of the eighteenth century and, secondly, that this 'domain' was not an integral part of China but a Chinese protectorate. Tibet became part of China long before the eighteenth century." Indeed, Leont'yev argues, the first Tibetan state welded together by Sron-tsan Gampo in the seventh century owed its culture and administration to China: "The new state borrowed from Tang China her administrative structure. Official business was carried on

according to the Chinese model and Chinese scholars and officials were invited. . . From the Chinese the Tibetans took their chief cultural acquisitions, including astronomy, their system of chronology, and their first books. . . At the same time close political connections were established. . . The Chinese emperors gave the Tibetan rulers titles and ranks and the Tibetan rulers as a sign of their vassaldom sent tribute to the Chinese court. . ."

Later, after the Mongol conquest in the thirteenth century, "the Chinese authorities divided Tibet into provinces and districts, appointed officials of various ranks, and carried out other measures to reorganize the administration of the country; all of this shows that Tibet had become an integral part of China. These facts are well known to the whole world. Even Petech dares not deny them. . . /But/ Petech attempts. . . to minimize their importance for the Tibetan people. In this he has surpassed most bourgeois writers on Tibet. Even the British spy, Charles Bell, whose many years' reactionary activity in the office of British political representative in Tibet was directed at inflaming hostility between Tibetans and Chinese wrote: 'Tibetan civilization of today was acquired mostly from China. . .' Thus historical facts show that long before the eighteenth century Tibet was part of China." The fact that Tibet had her own army and was responsible for her own administration and foreign relations is, Leont'yev argues, not proof of Tibet's independence from China but rather of China's leniency towards a vassal state.

The Dzungar invasions

Early in the eighteenth century Tibet was attacked by Dzungar-Mongols and this period is the main subject of Petech's book. During this time, Leont'yev asserts, "friendship and unity" between the Chinese and Tibetan peoples grew stronger in the "common struggle against the common enemy - the Dzungar khans and the pro-Dzungar elements in Tibetan ruling circles". Leont'yev gives the following version of the events: "At the end of the seventeenth century Dzungar khan Galdan won the support of the regent of Tibet and with his help attempted to master the country. He was decisively opposed by the Tibetan khan Lhavsan who was supported by the central Chinese authorities and by the emperor. After destroying the conspiracy, the emperor gave Lhavsan the title of 'religious and sacred khan'. Chinese assistance prevented the enemy from seizing Tibetan territory.

"On 10th August 1717 Tibet was invaded by the Dzungar armies. According to Petech, the Dzungar khan, Rabdan /i.e. Chewanlaputan or Tsewang Araptan/ (1697-1727) 'opposed Chinese influence in Tibet' and 'the Dzungars

invaded Tibet with the openly proclaimed intention of conquering the country'. On 30th November 1717 the Dzungar armies attacked Lhasa and, helped by traitors, conquered it. Looting began. Petech describes the brutalities of the invaders in sombre colours. . . He writes that the Dzungars forced the Tibetans to pay tribute, that they laid waste the Lhasa district. . . and established a reign of terror. . .which grew ever more oppressive. Petech produces evidence of Tibetan opposition to the invaders in which the lamas took an active part. He even agrees that this opposition could not have been successful without the intervention of the Chinese army, but from all these historically correct facts he concludes that the Chinese army which hastened to Tibet at the call of Lhavsan was not on a mission of liberation but, he alleges, on one of subjection. The Chinese had no need to subject Tibet as it had long since been a part of China and still less to 'occupy' Lhasa. Having liberated Tibet from its enemies the Chinese army returned to its former station. Once more, authority in the country was entrusted to a local government composed of Tibetans. . . If for a short time there was a Chinese garrison in Lhasa its presence there was dictated by the very real threat of renewed provocation by pro-Dzungar elements. . .

"In his attempt to prove his thesis that Tibet was conquered by China in the eighteenth century, Petech even distorts the interpretation of historical facts. For example, he describes the conspiracy which aimed at separating Tibet from China and at joining it to Dzungar possessions, a civil war. He needed this interpretation in order to be able to describe the efforts of the Chinese government in putting down the conspiracy in one part of China as 'foreign intervention' and the liberation of Tibet from her enemies as her transformation into a Chinese colony. . ."

Leont'yev's description is of course greatly oversimplified. It has in fact been argued that from 1643 onwards Tibet was a Mongol dependency. Galdan was a protege of the Tibetan regent Sang-kieh; "the Tibetan khan Lhavsan" is presumably Latsang Khan, great-grandson of the Khoshote Mongol conqueror of Tibet, Gushi Khan, and commander of the Lhasa garrison. Both Sang-kieh and Latsang Khan were in communication with the Emperor of China; they became bitter enemies over the question of the new, sixth, Dalai Lama, and Latsang killed Sang-kieh in 1705. The quarrel continued between Latsang and Chewanlaputan (referred to by Leont'yev as Rabdan) who was Galdan's successor, each party putting forward a claimant and finally led in 1716 to war. The following year Lhasa was captured and Latsang Khan killed in action. The first Chinese army sent to Tibet in answer to Latsang's call for help was annihilated by the Dzungars in 1718; but in 1720 the Chinese defeated the Dzungars and entered Lhasa bringing with them the new Dalai Lama. Thus the Khoshote regime in Tibet was replaced by Chinese (8).

III. Britain and Tibet, 1773-1893

British "expansion" into Tibet is one of Leont'yev's favourite subjects; he deals with the late eighteenth and nineteenth centuries in an article entitled "From the history of British expansion in Tibet" published in 1955 (9), with Younghusband's mission in an article entitled "The British armed intervention in Tibet (1903-4)" published also in 1955 (10), and with the period 1888-1919 in a well-produced and well-documented book "Foreign Expansion in Tibet in 1888-1919" (11). The following is a summary of Leont'yev's article dealing with the earlier period.

It is Leont'yev's theme that ever since the conquest of Bengal the British had been planning an invasion of Tibet. George Bogle's expedition to Tibet in 1773 and Captain Turner's ten years later are seen as reconnaissance trips; both men were to collect all possible information on Tibet and to attempt to conclude a trade treaty. Both failed in the latter task but brought back with them much valuable information and the goodwill of some "feudalists" of southern Tibet, notably the Panch'en Lama. Leont'yev then describes the British subjection of Nepal, Sikkim, and Bhutan which is seen as part of the plan to conquer Tibet and ultimately China: "Supported by the puppet governments set up in the conquered areas, the British capitalists provoked frontier incidents and invasions on to Chinese territory. . ."

Frontier surveys

The Tibetan Frontier Commission set up in 1847 was, Leont'yev implies, primarily an espionage organization. "Members of the commission. . . studied. . . western Tibet and made secret journeys into forbidden territory. . . At the same time a British agent, Hooker, was 'working' in Tibet. . . He drew a map of the mountain system of Sikkim and eastern Nepal. . . In the main, however, the British intelligence agents had to be content with the areas adjacent to Tibet; very few managed to reach Tibetan territory. The Chinese government and the local authorities stubbornly defended Tibet from European penetration. . ."

The Chefoo agreement

Fruitless attempts to open trade were made in the early 1870s. Under the Anglo-Chinese Chefoo agreement of 1876, however, "the British government won the right to send a reconnaissance, so-called scientific, expedition to Tibet." China signed this agreement only because she had been weakened "by the great Taiping rising and by several defeats inflicted on Chinese feudalism by British capitalism (the opium wars)."

The British, however, postponed their expedition to Tibet "because they had received the information necessary to them by other means. A secret department of the British Indian topographical administration systematically sent secret agents - Indians with British nationality - to Tibet. . . In this way British imperialism gradually prepared to invade Tibet. . ." In 1881, the Darjeeling - Himalaya railway, "a strategic military and trade railway leading right up to the borders of Tibet", was opened. "The Chinese historian Liu Kuan-yi writes: 'British imperialist aggression aimed at the annexation of Tibet. There cannot be the slightest doubt about this'." (12)

Ling-tu and the Peking Convention

In 1885 the British at last decided to send an expedition to Lhasa under Macaulay. "Formal permission for the expedition was received from the Chinese government, which was forced to do so under the Chefoo agreement. The Tibetan authorities, however, refused to have any discussions with the British and still less to allow a British 'mission' into Tibet. Then the British authorities decided to act by force and sent a detachment of 1,000 men with mountain artillery to Darjeeling. Preparations were completed in great secrecy, but information about them was received in Tibet. In order to prevent the invasion the Tibetans started to fortify their defensive frontiers, and a detachment of 100 men occupied the hill of Ling-tu. . . The British government answered the Tibetan people's legitimate opposition to a British invasion. . . with provocations; the British bourgeois press distinguished itself by its scandalous attacks on the Tibetans, accused them of aggression, and called for. . . the occupation of Tibet."

"In 1886, under the Peking Convention on Burma and Tibet, the British government forced the Chinese government to give a guarantee to assist trade with Tibet. . . But the Manchu government feared the coming of the British to Tibet. . . Sources show that in return for the cancellation of this mission, the court of Peking promised to extend trade between India and Tibet and agreed to cancel Burma's vassal relations with China. The Peking Convention was forced on China at a period when the capitalist powers were putting increased pressure on her. . . Although the Manchu authorities were forced to agree to an increase in Anglo-Tibetan trade, the Tibetan people were decidedly opposed to it."

In March 1888 British forces started military operations against the Tibetans. "The official cause of the war was that the Tibetans had fortified Ling-tu. The British government wrongly considered that Ling-tu, like all Sikkim, was part of Britain's Indian possessions although Britain's annexation of Sikkim was recognized by no-one and although there

was no frontier between Sikkim and Tibet. The British government now decided to use the fortification of Ling-tu as an excuse for invading Tibet."

The 1888 invasion

Leont'yev gives a detailed account of the troops which were sent against Tibet in the summer of 1888 and emphasizes their numerical superiority over the Tibetan forces. However, "anti-British feeling among the popular masses increased and reinforcements came to the front. . The weak pro-British group of Tibetan feudalists was not capable of stopping the liberation struggle of the broad masses of the people. In the face of this popular movement the British plunderers were forced to abandon their advance into Tibet and opened discussions with the Manchu government about concluding a 'compromise agreement'. This was signed in Calcutta in 1890. . . The heroism of the Tibetan defenders was admitted even by the invaders; later they admitted that they abandoned their advance on Tibet on account of the stubborn resistance of the Tibetan people. . . The British government was forced to recall their troops to Sikkim. Their withdrawal was also conditioned by the growing opposition of the people and by fear of active intervention by other powers, chief of which was Russia. . ."

/Leont'yev's chronology is not quite accurate: the Tibetans entered Sikkim and fortified Ling-tu after the conclusion of the Peking Convention of which they were ignorant. The British accused the Tibetans of violating the Anglo-Sikkimese Treaty of 1861 and on these grounds justified their attack on Tibet. Leont'yev omits to mention that the Peking government urged the Tibetans to stop the fighting (13). Ed. CAR./

The 1890 treaty

Leont'yev gives a fairly detailed account of the negotiations which led up to the signing of the Calcutta Agreement of 1890. He comments that the Agreement was wholly satisfactory to the British and that the Chinese signed "under British pressure" and at a time when "foreign powers were increasingly advancing on China and when the peasant risings, famous as the 'mutinies on the Yangtze' were growing". The Agreement "had a temporary character as it presupposed that the British would receive further concessions from the Manchu government over Tibet". The Agreement "marked a new stage in Britain's advance on China and Tibet".

The Darjeeling Regulations

Leont'yev devotes considerable space to describing the negotiations

over the three articles of the Calcutta Treaty which had been left for further discussion and which were eventually settled under the Darjeeling Regulations of 1893. The articles related to trade, communications and pasturage. "The Darjeeling Regulations gave British subjects very great rights in Tibet. Composed in a dictatorial tone, they proved that the British government looked on China as a country whose territory they could freely boss. . . The 'Regulations' gave a new part of China, Yatung and its surroundings, to the British for their use. The British received the right of free traverse over the Tibet-Sikkim frontier and the right of trade without tariff. The Chinese government had to guarantee British subjects with immunity of person and property. Point VI in fact gave British subjects extra-territoriality. . . Particularly favourable for the British aggressors were the very obscurities of the 'Regulations'. An arbitrary interpretation of any of them could lead to British intervention and to new, aggressive, demands by the British government towards Tibet.

"Thus the war of 1888 which Britain started against Tibet was primarily a war for the opening of the Chinese market. This is clearly shown in the causes of the war and in its result, namely, the conclusion of the Regulations on trade, communications, and pasturage. . . Colonial British imperialism started economic intervention against China in Tibet, that is, direct interference in the economic life of the country in order to establish political rule there. . ."

IV. Britain, Russia and Tibet, 1900-1914

Leont'yev's book INOSTRANNAYA EKSPANSIYA V TIBETE, 1888-1919 (Moscow, 1956) contains three chapters and a conclusion: the first chapter covers almost exactly the same ground as his article analysed above (Britain and Tibet, 1773-1893); the second is entitled "Armed intervention by British imperialism in Tibet"; the third is entitled "The expansion of imperialism in Tibet during the Chinese revolution of 1911 and the First World War"; the conclusion deals with Tibet since the end of the First World War until the present day (see below: Tibet, 1951-54).

In the present section a brief summary is given of Leont'yev's account of Anglo-Russian rivalry in Tibet as given in his second and third chapters. The bulk of his second chapter is, as the title suggests, concerned with Younghusband's advance to Lhasa and the signing of the Lhasa Convention in 1904. Leont'yev sees this episode as the "apotheosis" of many years of British policy designed to annex Tibet; this policy met with opposition from the other imperialist powers, among which was Russia. It has become a commonplace among recent Soviet writers to see Lord Curzon's "forward policy" as the manifestation of true British policy ever since the conquest

of India. By the nature of imperialism Britain was forced to expand her empire; arguments against the forward policy are thus seen as unreal and usually ignored in Soviet writing though Leont'yev describes some clash of opinion over Younghusband's mission. Of the late nineteenth century Leont'yev writes: "British ruling circles intended that Tibet's particularly advantageous strategic position should be used for a future advance against Sinkiang, Mongolia and later against Russia. This part of China was of great importance as a religious centre for the population of many regions adjacent to Tibet on the east and lying along the Sino-Russian frontier. Moreover, there were a large number of lamaists in Russia. Tibet's religious importance. . . could help the aggressive plans of British capital and assist it to suppress many enslaved peoples. . But the main line of British policy in this part of Asia was aimed at weakening Russia. . . The regular and persistent advance of the British towards the Russian frontiers was a threat to the colonial interests of Tsarist Russia. . . The British government usually concealed its expansionist plans in Asia and in particular in Tibet under the need for defence, and thus put forward the well-known false idea of a 'Russian threat to India'. Documents, source material and facts show that this threat did not in fact exist and indeed make it possible to affirm that the most warlike British circles were preparing an invasion of Russian territory from India." (14)

Younghusband's mission and the Lhasa Convention

Leont'yev is critical of the Anglo-Japanese alliance of 1902 which he describes as directed primarily against Russia. Indeed "it was only the military and political alliance with Japan, directed against Russia, that made it possible for the British government to start intervention against China in Tibet." (15) The Russian government closely watched events in Tibet and "in the circumstances of a persistent threat to Russian interests in Asia from Britain, the Russian government saw it was necessary to counter British plans in Tibet. . . Russia's attitude objectively coincided with the interests of the Tibetan people. . . The Tibetan authorities, realizing that the conquest of Tibet by the British would be a danger to Russia, sought the help of the Russian government. . In 1900, a leading Tibetan lama, a trans-Baykal Buryat by origin, A. Dorzhiyev, visited Russia. A year later the Dalai Lama sent a small 'mission' to Russia. Visits by Tibetans to Russia gave the most aggressive section of British colonial circles. . . the excuse to insist on the immediate armed invasion of Tibet. . ." (16) In fact, however, Tsarist Russia was not able to oppose Britain as she was weakened by the "revolutionary wave" (17) and the Russo-Japanese war was on the point of starting: "The London cabinet realized that a strong Russia was the chief obstacle to the realization of British aggression against China in

general and against Tibet in particular. For this reason the British authorities delayed the advance on Lhasa until they were sure of the imminence of the Russo-Japanese war. . . The modern Chinese historian Liu Kuan-yi emphasizes that British imperialism used the Russo-Japanese war. . . to start armed aggression against Tibet." (18)

The Peking Convention of 1906

"The convention on Tibet, signed in Peking in April 1906 by British and Chinese representatives, was a considerable concession made by the British government under pressure from Russia." (19) Leont'yev ascribes this to the British need for a rapprochement with Russia in the face of German expansion, to the new Liberal government which took office at the end of 1905 and which was "more subtle in applying its colonial policy" (20), and to stubborn Tibetan refusal to accept the Lhasa Convention of 1904.

The Anglo-Russian Convention of 1907

By the Anglo-Russian Convention of 1907, "the British government was forced to recognize Chinese sovereignty over Tibet". (21) Leont'yev gives the full text of the Tibetan section of the Convention as one of the appendices to his book and describes the negotiations that preceded the agreement. Russian policy, he comments, "remained as before. Its essence was clearly formulated in the report to the Tsar of 30th May 1906 which said that the aim of Russian government. . . was to prevent Tibet from being annexed by Britain." (22)

Leont'yev concludes that the 1907 Convention and the Regulations Respecting Trade in Tibet signed with China in 1908, prevented "British imperialism from making Tibet into a convenient bridgehead for a broad advance against. . . China." (23)

The Dalai Lama in exile

The diplomatic activity that surrounded the Dalai Lama's exile first in Mongolia and China (1904-8) and after 1910 in India are described in some detail by Leont'yev. He is at pains to show that the Russian government strictly adhered to the 1907 Convention which admitted Chinese sovereignty over Tibet, while the British government, particularly after 1910, encouraged the separatist aims of the Dalai Lama's "feudal clique". P.K. Kozlov (see above: Introduction) who wrote favourably of Tibetan independence and who spent considerable time with the Dalai Lama in Mongolia is not mentioned in this context.

The Chinese Revolution of 1911

Leont'yev's third chapter is devoted to Tibet in the period from 1911 to the close of the First World War. As before, his line is that Britain was the instigator of Tibetan independence, while Russia maintained the correct attitude of regarding Tibet as part of China. Leont'yev conveniently omits to mention the Russo-Mongolian Agreement of 1912 by which Mongolia became a virtual protectorate of Russia. The British, says Leont'yev, used the confused situation in Tibet for their own ends. "As a result of the interference of British imperialism the initiative was seized by the most active, pro-British and anti-Chinese separatist inclined group of local Tibetan feudalists; this was made easier by the presence in this group of the Dalai Lama." (24) He summarizes Russia's attitude as follows: "For well-known international reasons Tsarist Russia was not prepared to become actively involved in the Tibetan question. Yet a solution of the Tibetan question could not be arrived at without her participation." (25)

Leont'yev mentions, and apparently believes in its authenticity, a "secret agreement concluded between Britain and Tibet in January 1913"(26), his source for this being THE NORTH CHINA DAILY NEWS (No.14905, 1913); he omits, however, to make any mention of the agreement rumoured to have been concluded between Mongolia and Tibet by Dorzhiyev in January 1913 (27).

Leont'yev describes how in the spring of 1913 the Dalai Lama, having returned the year before to Lhasa, wrote to the British and Russian governments asking for a revision of the 1907 Convention. "Russian ruling circles understood that a review of the 1907 Convention with regard to Tibet, as asked for by the Dalai Lama, would entail the expansion of British influence in this part of China. For this reason Sazonov announced that Russia could not of course take the initiative in discussions about Tibet. . . it was for the British authorities to make the start. He emphasized that discussions could not have the result desired by the Dalai Lama, that is, acknowledgment of Tibet's 'independence'. . ." (28)

The Simla Conference, 1913-14

At the tripartite conference that opened in Simla between China, Tibet and Britain, the Tibetan representative was only "a puppet who supported British demands" (29). Tibetan and British demands aimed at turning Tibet into a British colony. The Chinese delegate initialled the agreement under "blackmail and pressure" but it was not ratified by the Chinese government "as they feared the wrath of the Chinese and Tibetan peoples who, of course, would never agree to this betrayal of their national interests". (30)

Leont'yev then describes the negotiations between Britain and Russia by which finally "Russian autocracy made a concession to British imperialism over the Tibetan question", i.e. acknowledged a modified version of the Simla convention (31). He does not mention the discussions over Mongolia (32). Having achieved Russian "neutrality", Britain was able to conclude the convention with Tibet and new regulations on trade. "The new trade 'Regulations' show that Tibet was doomed to the fate of an unprivileged British colony. . . But the British capitalists were not able to use Tibet in order to extend their interests by seizing other parts of Chinese territory. . . The First World War intervened." (33)

V. Tibet, 1951-54

The last section of Leont'yev's book is a conclusion divided into two parts: "The defeat of imperialism in Tibet", and "In free Tibet" (34). The following is a summary of Leont'yev's account of the Chinese "liberation" of Tibet in 1951 as given in the former part. He does not mention the raising of the Tibetan question in the United Nations.

The "peaceful liberation"

Leont'yev emphasizes the correctness of the Chinese Communist Party's nationalities policy. Although the unity of the Tibetan and Chinese people had grown stronger in "the struggle against imperialism", Tibet's liberation was "hindered by the reactionary forces of the imperialist camp". "On 4th November 1949 the Regent Rimpoche sent a telegram. . . about the need to defend Tibet from invasion by 'a communist army' and called on the capitalist powers to help Tibet. In January 1950 the United Press Agency alleged that the Regent was sending 'a good-will mission' to the USA, Britain, India and Nepal in order to 'affirm Tibet's independence'. . . On 21st January 1950 the central [Chinese] government proposed to the local Tibetan authorities that they should send representatives to Peking in order to solve the problems that hadarisen, and a few days later, at the same time as they demanded the recall of the 'good-will mission', they proposed 'the necessary local autonomy'. The actions of the Chinese government towards the peaceful sclution of the problem were not supported by the local Tibetan ruling circles. Abetted by the reactionary section of the Tibetan authorities American and British imperialists continued their provocations. . . Tibet was mobilized. In spite of opposition to forced mobilization, the Tibetan army was four times larger in 1950 than in 1949. Almost half the Tibetan troops were sent east. . . Among them were several foreigners, imperialist agents. . . The British and American press and radio gave much attention to the 'Tibetan problem'; they aimed at discrediting the peace-

ful intentions of the Chinese government. . . and at forcing the local Tibetan authorities to refuse discussions with the central government. A powerful protest by the whole multi-national Chinese people. . . and the active opposition of the Tibetan people themselves, however, forced the local Tibetan government to make contact with the Chinese government. In the spring of 1950 a delegation from the local Tibetan government was sent to Peking through India [and Hongkong]. But the British authorities stopped it en route. . . The continued intrigues of imperialist agents in Tibet, however. . . were a threat to the liberated peoples of China. Thus in October 1950, the Chinese government, true to its nationalities policy, ordered units of the People's Liberation Army of the South-West Military District and the Second Field Army 'to start the liberation of the Tibetan population from the imperialist yoke'. . . to fraternize closely with the Tibetan population. . . In a joint announcement made by the Military-Administrative Committee and the Command of the People's Liberation Army in south-west China. . . the Tibetan people were called on to give every help to the PLA in liquidating imperialist influence. The Tibetan population warmly answered this call. The warriors of the PLA, passed over snow-clad mountains, through deserts, over violent rivers and deep ravines, and were joyfully met by the Tibetan people. The people came forward everywhere as interpreters, helped to build roads and to transport supplies, fished out spies and diversionists. . . The population of the liberated Tibetan areas took a fervent part in their country's liberation. From 27th December 1950 to 2nd January 1951 a conference of people's representatives of the Chamdo region was held at Chamdo. . . When at the beginning of 1951 the fourteenth Dalai Lama came of age and took up his duties the first and most important step taken by his government was to acknowledge the errors of previous policy and to send a delegation to Peking for discussions. . . This plenipotentiary delegation was led by Ngabo Ngawang Jigme. . . The delegates were unable to reach Peking until 22nd April since they were not allowed to use the more convenient route via India and Hongkong. Discussions between representatives of the central government and the delegations sent by the Dalai and Panch'en Lamas ended on 23rd May 1951 with the signing of the Agreement on measures for the peaceful liberation of Tibet. . . In accordance with the Agreement, on 26th October 1951 units of the PLA entered Lhasa. Twenty thousand inhabitants of the town came to greet them. . . Units of the PLA soon entered other Tibetan towns. Their advance was warmly welcomed by the whole population. . . 200 of the Panch'en Lama's followers returned to Lhasa after an absence of 28 years. . The Panch'en Lama also returned to Tibet where he was warmly welcomed." Thus, Leont'yev concludes, "the Tibetan people joined the family of equal nationalities of the Chinese People's Republic."

"In free Tibet"

Leont'yev's final section describes the benefits brought to Tibet by communist rule. He describes increased prosperity, vastly improved communications, health services, cultural facilities. "Since the peaceful liberation the patriotism of the Tibetan people has grown stronger. . The love of the Tibetan people for their great homeland, the Chinese People's Republic, grows stronger". He describes the 1954 Agreement between China and India over Tibet and concludes: "The Tibetan people are actively supporting all measures taken by the Chinese Communist Party and Chinese central government. Life in the Tibetan part of China shows the political activity of the whole people in the realization of their wide rights to national regional autonomy as granted under the Chinese Constitution. Together with the Chinese and other peoples, the Tibetans are persistently working for the prosperity of their homeland."

Notes

(1) Professor V. Ryazanovskiy in VESTNIK INSTITUTA PO IZUCHENIYU SSR, No.3 (24), Munich, 1957.

(2) "A list of Tibetan publications acquired by G. Tsybikov." IZVESTIYA IMP.AKAD.NAUK, St.Petersburg, 1904, Vol.21, No.1.

(3) BOL'SHAYA SOVETSKAYA ENTSIKLOPEDIYA, Vol.47, 1957. Article: "Tsybikov, G.Ts." See also: SOV.VOST., 1957, No.4, pp.137-8.

(4) BSE. Vol.42, 1956.

(5) SOV.VOST., 1956, No.6, pp.169-70.

(6) SOVREM.VOST., 1957, No.3. A review of Alan Winnington's TIBET: REPORT OF A JOURNEY (London, 1957).

(7) KR.SOOB.I.V., 1953, No.X, pp.104-10.

(8) THE HISTORICAL STATUS OF TIBET. Tieh-Tseng Li. King's Crown Press, Columbia University, New York, 1956, pp.37-41.

(9) KR.SOOB.I.V., 1955, No.XVI, pp.30-41.

(10) UCH.ZAP.I.V., 1955, Vol.XI.

(11) INOSTRANNAYA EKSPANSIYA V TIBETE, 1888-1919. V.P. Leont'yev. AN/SSSR, Moscow, 1956. 222 pp.

(12) SHORT HISTORY OF IMPERIALIST AGGRESSION AGAINST TIBET. (In Chinese.) Liu Kuan-yi. Peking, 1951. It seems probable that this work is the basis of Leont'yev's article.

(13) Tieh-Tseng Li, pp.78-80.

(14) Leont'yev, pp.54-55.

(15) Ibid., p. 61.

(16) Ibid., p. 62.

(17) Ibid., p. 67.

(18) Ibid., p. 81.

(19) Ibid., p.113.

(20) Ibid., p.112.

(21) Ibid., pp.104-5.

(22) Ibid., p.115.

(23) Ibid., p.121.

(24) Ibid., pp.146-7.

(25) Ibid., p.154.

(26) Ibid., p.156.

(27) Tieh Tseng-Li, pp.133-4.

(28) Leont'yev, p.161.

(29) Ibid., p.162.

(30) Ibid., p.168.

(31) Ibid., pp.169-70.

(32) Tieh Tseng-Li, pp.142-3.

(33) Leont'yev, p.172.

(34) Ibid., pp.185-206; pp.206-213.

THE BORDERLANDS OF SOVIET CENTRAL ASIA

SINKIANG:

SOME CURRENT DEVELOPMENTS

I. General - II. Ethnography and Linguistics - III. Agriculture and Land Reclamation - IV. Communications - V. Culture and Miscellaneous - VI. Oil.

The following collection of items relating to current developments in and new information on Sinkiang have been gathered from various sources. Primary attention has of course been paid to Soviet publications with particular reference to the Central Asian Russian press.

The maps "Agriculture in Sinkiang", "Industry in Sinkiang", and "Coal in Sinkiang and Tibet" have been redrawn from maps in GEOGRAFIYA KITAYSKOY NARODNOY RESPUBLIKI (Geografiz, Moscow,1956), pp.32, 35, 73, 102. These maps show the old alignment of the "Friendship" railway from Urumchi to Alma-Ata; it is now proposed to run the line from Urumchi to Aktogay (see CAR, Vol.V, No.2, pp.153a-4).

The following abbreviations have been used throughout:

CP.	China Pictorial
CR.	China Reconstructs
FET.	Far East Trade
IAM.	International Affairs, Moscow
KP.	Kazakhstanskaya Pravda
KT.	Kommunist Tadzhikistana
P.	Pravda
SOV.ET.	Sovetskaya Etnografiya
SOV.VOST.	Sovetskoye Vostokovedeniye
TI.	Turkmenskaya Iskra

I. General

The President of Sinkiang on general developments

Sayfuddin Azizov, President of the Sinkiang Government and Deputy Chairman of the Standing Committee of the All-China National Assembly, recently gave an interview to the Soviet journal SOVREMENNYY VOSTOK in which he gave a general account of progress in Sinkiang in recent years. According to THE ECONOMIST (28.12.57), Sayfuddin Azizov is an Uygur of some forty years who was a member of the Soviet Communist Party before joining the Chinese Communist Party in 1950. He visited Finland in August 1957 (IAM.10/57) and in October paid a visit to Stalinabad with his wife and daughter (KT.17.10.57).

Of developments in Sinkiang, Sayfuddin Azizov said: "The socialist transformation of agriculture has now been completed: more than 95 per cent of the peasants are now united in agricultural producer cooperatives of the higher type. The socialist transformation of the artisan industry has also been successfully completed; most privately owned industrial and trade undertakings have been changed into State-private companies.

"Before the formation of the Chinese People's Republic, 18m. mu of land were cultivated in Sinkiang; today 26m. mu /i.e. approximately 1,733,000 ha./ are tilled. Great successes have been achieved in cattle-breeding which, after agriculture, is the most important branch of the Sinkiang economy; the number of cattle has increased 45 per cent.

"In the old Sinkiang there was hardly any modern industry; today there is. In eight years industrial production has increased 39 times, and in 1956 amounted to 288m. yuans. Mining (ferrous and rare metals, oil) is being developed and this is of great importance for the whole economy of China. In oil resources Sinkiang takes first place in the country. . .

"In the old Sinkiang there was only one higher educational establishment with only 100 students. Today there are five institutes, 110 secondary schools and 20 tekhnikums, and the total number of students is 61,000. . . There are now 2,200 primary schools with 455,000 pupils. . . Preparations are being made to open a university and a committee has been set up to organize a Sinkiang branch of the Chinese Academy of Sciences.

"National art is developing successfully. For example, Urumchi. . . has a theatre and an opera-house, a song and dance ensemble of the peoples of Sinkiang, cinemas, libraries, etc. To help develop national literature a Writers' Union has been created. Much work is being done to study the languages and literatures of the peoples of Sinkiang. There are many

clubs, houses of culture, mobile cinemas, and so on. Periodicals are published in seven languages. . . For example, the central newspapers are published in Urumchi in Uygur, Chinese, Kazakh and Mongolian. Works of science, literature and Marxism-Leninism are published in large quantities.

"Sinkiang has also made considerable advances in health services. In the old days Sinkiang had hardly any medical establishments. Today, however there are hospitals and medical posts in every county. Over 1,200 medical posts and over 240 medical-prophylactic establishments have been organized in agricultural cooperatives."

II. Ethnography and Linguistics

The population of Sinkiang

A recent article by G.P. Serdyuchenko entitled "On the Question of the Classification of the Peoples and Languages of China" (SOV.VOST., 4/57, pp.117-24) throws some interesting sidelights on the population of Sinkiang. G.P. Serdyuchenko is apparently linguistic adviser to the Chinese Academy of Sciences and Central Institute of National Studies and Culture. He attended the Urumchi conference of August 1956 at which it was decided to adopt the Cyrillic alphabet for most of the peoples of Sinkiang (see CAR, Vol.IV, No.4, pp.444-5). His article is in the main a criticism of recent Soviet writings, notably the Soviet Encyclopaedia, on the ethnography of China. Many of the errors contained in these writings could, Serdyuchenko maintains, have been avoided by a fuller use of Chinese source material.

He makes the following criticism of the Soviet Encyclopaedia article on Sinkiang ("Sinkiang Uygur Autonomous Region", Vol.39, 1956): "The section on population. . . states that the most numerous peoples in Sinkiang are those of the Turkic group - Uygurs, Kazakhs, and Kirgiz and then says: 'Besides these, the inhabitants include Mongolian-speaking Oyrats and Dunsyans [i.e. Tunghsiangs]; Chinese and Dungans whose language is akin to Chinese; Manchus, and Solons (Daurs) and Sibo who are akin to the Manchus in language and way of life. In addition to these indigenous inhabitants, there are Tatars, Russians, Uzbeks and others.' Firstly, the expression 'Mongolian-speaking Oyrats' is infelicitous. The Oyrats were and are Mongols; they have always spoken and will continue to speak one of the Mongolian dialects.] Secondly, the Dunsyans, a Mongolian-speaking Muslim people, are included in the indigenous population of Sinkiang together with the Oyrats; but it is well known that the Dunsyans live in a compact group of 150,000 in Kansu province and that there are

only a few families of them in Sinkiang. If the Uzbeks who number about 13,600 in Sinkiang and the Tatars, who number about 7,000. . . are not considered by the authors of the article to be the indigenous nationalities of Sinkiang, then, of course, the Dunsyans should not be described as such. Thirdly, the Solons, a people of the Tungus-Manchu group, are identified in the article with the Daurs. During their rule of Sinkiang, the Kuomintang war-lords did in fact order the Daurs to be called Solons, but the Daurs did not, of course, become Solons because of this; they have preserved their own culture, way of life, and language. Linguistically the Daurs of Sinkiang are akin not to the Manchus, but to the Daurs of Inner Mongolia who speak the Bukhta dialect; this was used recently as the basis for the Daurs' script and literary language." (Serdyuchenko earlier described the conference held at Khuh-Hoto (Huhehot) in December 1956 which accepted a new Daur alphabet based on the Cyrillic). Serdyuchenko then continues: "The authors of the article 'China' were not able to study the latest census of the Chinese People's Republic which was taken in 1953-4, but this does not apply to the article 'Sinkiang Uygur Autonomous Region'. . . There are 509,000 Kazakhs in the CPR, not 350,000 as stated in the Soviet Encyclopaedia; there are about 59,000 Mongols in Sinkiang, and not 180,000; in Sinkiang the Daurs number about 2,000 and not 17,000; the Sibo number about 13,000 and not 20,000, and so on."

The figures which Serdyuchenko gives here differ in several notable respects from those given by S.I. Bruk in his article on the population of Sinkiang published in 1956 (SOV.ET., No.2; see CAR, Vol.IV, No.4, pp.433-7), which in their turn differ from those given in the Soviet Encyclopaedia. Neither Bruk nor the Encyclopaedia mention the 1953-4 census spoken of by Serdyuchenko, to which he presumably has access. Bruk's sources for his figures are the article by Shevel' (SOV.ET., Ibid.; see CAR, Ibid., pp.437-41), NARODNYY KITAY, Nos.11-12, 1951, SINKIANG ZHIBAO of 11th May 1951, ZHENMINZHIBAO of 1st November 1954, Chu Shao-Tan's GEOGRAFIYA NOVOGO KITAYA (Moscow, 1953), and Owen Lattimore's PIVOT OF ASIA (Boston, 1950); he comments "there are no official figures for the different peoples of Sinkiang apart from the Uygurs". The Soviet Encyclopaedia article on Sinkiang does not give any sources for its figures. The three versions are shown in the following table:

	B r u k	Encyclopaedia (a)	Serdyuchenko
Uygurs	3,640,000	3,600,000	- (c)
Kazakhs	475,000	350,000	509,000
Chinese	300,000	300,000	-
Dungans	200,000	250,000	-
Mongols	120,000	180,000	59,000
Kirgiz	70,000	75,000	-
Sibo	20,000	17,000	13,000 (d)
Solons			6,700 (e)
Daurs			2,000
Manchus		-	-
Tadzhiks	15,000	17,000	-
Russians	13,000	10,000	-
Uzbeks	8,000	8,000	13,600
Tatars	5,000	-	7,000
Others	8,000	(47,000) (b)	-
T o t a l:	4,874,000	4,874,000	

Notes: (a) This is given as a minimum figure.

(b) Calculated figure necessary to make up the total; presumably some 40,000 of these could be taken to be Uygurs.

(c) Serdyuchenko says "there are 509,000 Kazakhs in the Chinese People's Republic, not 350,000 as stated in the Soviet Encyclopaedia". The Encyclopaedia gives 350,000 as the number of Kazakhs in Sinkiang; it is therefore not

UYGUR

1	Аа	𝒜𝒶	а	ئا
2	Әә	𝒜ә	ә	ئە
3	Бб	𝐵𝒷	бе	ب
4	Вв	𝒱𝓋	ве	ۋ
5	Гг	𝒢ℊ	ге	گ غ
6	Ғғ	𝒢ℊ	ге	
7	Дд	𝒟𝒹	де	د
8	Ее	𝐸ℯ	е	ئې
9	Жж	𝒥𝓀	же	ژ
10	Жж	𝒥𝓀	же	ج
11	Зз	𝒵𝓏	зе	ز
12	Ии	𝐼𝒾	и	ئى
13	Йй	𝒥𝒿	й	ي
14	Кк	𝒦𝓀	ке	ك
15	Ққ	𝒦𝓀	қе	ق
16	Лл	𝐿𝓁	ле	ل
17	Мм	𝑀𝓂	ме	م

18	Нн	𝒩𝓃	не	ن
19	Ңң	𝒩𝓃	ңе	ڭ
20	Оо	𝒪ℴ	о	ئو
21	Өө	𝒪ℴ	ө	ئۆ
22	Пп	𝒫𝓅	пе	پ
23	Рр	𝒫𝓅	ре	ر
24	Сс	𝒞𝒸	се	س
25	Тт	𝒯𝓉	те	ت
26	Уу	𝒰𝓊	у	ئۇ
27	Үү	𝒰𝓊	ү	ئۈ
28	Фф	𝐹𝒻	фе	ف
29	Хх	𝒳𝓍	хе	خ
30	Һһ	𝒳𝓍	һе	ھ
31	Чч	𝒞𝓆	че	چ
32	Шш	𝒲𝓌	ше	ش
33	Ъ	ъ	ъ	ئ

KAZAKH

1	Аа	𝒜𝒶	а	ا
2	Әә	𝒜ә	ә	ا٬
3	Бб	𝐵𝒷	бе	ب
4	Вв	𝒱𝓋	ве	ۆ
5	Гг	𝒢ℊ	ге	گ
6	Ғғ	𝒢ℊ	ға	ع
7	Дд	𝒟𝒹	де	د
8	Ее	𝐸ℯ	е	ه
9	Ёё	𝐸ё	йо	يو
10	Жж	𝒥𝓀	же	ج
11	Зз	𝒵𝓏	зе	ز
12	Ии	𝐼𝒾	и	ي
13	Йй	𝒥𝒿	قىسقا «ي»	
14	Кк	𝒦𝓀	ка	ك
15	Ққ	𝒦𝓀	қа	ق
16	Лл	𝐿𝓁	эл	ل
17	Мм	𝑀𝓂	эм	م
18	Нн	𝒩𝓃	эн	ن
19	Ңң	𝒩𝓃	эң	ڭ

20	Оо	𝒪ℴ	о	و
21	Өө	𝒪ℴ	ө	ۇ٬
22	Пп	𝒫𝓅	пе	پ
23	Рр	𝒫𝓅	эр	ر
24	Сс	𝒞𝒸	эс	س
25	Тт	𝒯𝓉	те	ت
26	Уу	𝒰𝓊	ұ	ۇ
27	Ұұ	𝒰𝓊	ұ	ۋ
28	Үү	𝒰𝓊	ү	ۇ٬
29	Фф	𝐹𝒻	эф	ف
30	Хх	𝒳𝓍	ха	ح
31	Һһ	𝒳𝓍	һа	ھ
32	Цц	𝒞𝓆	це	تس
33	Чч	𝒞𝓆	че	چ
34	Шш	𝒲𝓌	ша	ش
35	Щщ	𝒲𝓌	ща	شش
36	ъ	ъ	جوانىق بەلگى	
37	ы	ы	ы	ى
38	Іі	𝒾	і	ىٔ
39	Ь	ь	جۇمشاق بەلگى	
40	Ээ	𝐸ℯ	э	يە
41	Юю	𝒰𝓊	ю	يۋ
42	Яя	𝒜𝒶	я	يا

KIRGIZ

1	Аа	𝒜𝒶	а	ا
2	Бб	𝐵𝒷	бе	ب
3	Вв	𝒱𝓋	ве	ۋ
4	Гг	𝒢ℊ	ге(ке)	(ع)گ
5	Дд	𝒟𝒹	де	د
6	Ее	𝐸ℯ	е(йе)	ه
7	Ёё	𝐸ё	ё(йо)	يو
8	Жж	𝒥𝓀	же	ج
9	Зз	𝒵𝓏	зе	ز
10	Ии	𝐼𝒾	и	ى
11	Йй	𝒥𝒿	ىي	ي
12	Кк	𝒦𝓀	ка(кы)	ك(ق)
13	Лл	𝐿𝓁	эл	ل
14	Мм	𝑀𝓂	эм	م
15	Нн	𝒩𝓃	эн	ن
16	Ңң	𝒩𝓃	ең	ڭ
17	Оо	𝒪ℴ	о	و
18	Өө	𝒪ℴ	ө	ھ

19	Пп	𝒫𝓅	пе	پ
20	Рр	𝒫𝓅	эр	ر
21	Сс	𝒞𝒸	эс	س
22	Тт	𝒯𝓉	те	ت
23	Уу	𝒰𝓊	у	ۇ
24	Ұұ	𝒰𝓊	ұ	ۋ
25	Фф	𝐹𝒻	эф	ف
26	Хх	𝒳𝓍	ха	ح
27	Цц	𝒞𝓆	це	تس
28	Чч	𝒞𝓆	ча	چ
29	Шш	𝒲𝓌	ша	ش
30	Щщ	𝒲𝓌	ща	شش
31	ъ	ъ	ابرايتو بەلگى	
32	ы	ы	ы	ى
33	Ь	ь	پىكىرتۇ بەلگى	
34	Ээ	𝐸ℯ	э	ە
35	Юю	𝒰𝓊	ю(йу)	يۋ
36	Яя	𝒜𝒶	я(йа)	يا

Columns

1 — Print
2 — Cursive
3 — Name of letter
4 — Equivalent in existing script

clear whether Serdyuchenko's figure refers to Sinkiang only or to the whole of China. There are a considerable number of Kazakhs in Kansu and Chinghai.

(d) Serdyuchenko gives this number for the whole of China; some Solons apparently live in Inner Mongolia and Manchuria; therefore the total for Sinkiang must be considerably less than 6,700.

(e) Serdyuchenko blames the Encyclopaedia article for identifying the Solons with the Daurs (see above), and says that the Kuomintang wrongly ordered the Daurs to be called Solons. Bruk, however, in his article says: ". . . In the course of time they [i.e. the Solons and Daurs] became very inter-mixed. Early in 1954 [sic] the Solons of Sinkiang (as distinct from the Solons of Manchuria) were, at their own request renamed Daurs by the Government of the CPR." The Solons and Daurs are both apparently Tungus-Manchu peoples, but the Daurs speak a Mongolian language. For administrative purposes in Sinkiang, Solons and Daurs are evidently treated as one and the same people: the Gurenshir national area in the Tarbagatay (Chuguchak) country is described as inhabited by "Daurs (Solons)" - (see CAR, Vol.IV, No.4, p.441).

New alphabets for the Turkic languages of Sinkiang

The accompanying plate has been reproduced from a Chinese newspaper and shows the alphabets which are now being introduced for the writing of the Uygur, Kazakh, and Kirgiz languages as these are used in the Sinkiang Uygur Autonomous Region. The new alphabets were decided upon at a conference held in Urumchi in August 1956 (see CAR, Vol.IV, No.4, pp.444-5) when it was resolved that Uygur, Kazakh and Kirgiz were to be written in the Cyrillic, and that Uzbek and Tatar were to be written "in the same Cyrillic script as that used by the Uzbek and Tatar peoples of the Soviet Union". In fact, it now appears that Kazakh and Kirgiz also are to adopt the corresponding Soviet scripts. It is anticipated that it will take ten years for the change-over to the new alphabets to become effective.

Certain points in the new alphabets are worthy of notice. The Sinkiang Kirgiz alphabet is exactly the same as that used in the Soviet Union; that to be used for Kazakh differs in only one small respect from the Soviet alphabet as revised by the Soviet decree of 5th June 1957: the letter written in the Soviet alphabet as "Ұ" is written instead as at No.27 (see Kazakh alphabet in the opposite plate). This, however, is probably a mis-

print. Both the Kazakh and the Kirgiz alphabets to be used in Sinkiang contain all 32 letters of the Russian alphabet. The Kazakh alphabet contains ten and the Kirgiz four additional symbols to meet the phonetic requirements of each language. Of the 32 letters of the Russian alphabet only 26 are actually required by Kazakh and Kirgiz phonetics, the remainder being used for Russian loan-words.

The new Uygur alphabet on the other hand only contains those Russian letters (25 in number) actually required by Uygur phonetics, plus eight additional symbols (Nos.2,6,10,15,19,21,27,30). This rules out the possibility of Uygur using Russian loan-words in their original Russian orthography.

Studies of the Kazakh language

The Chinese press reports that the Chinese Academy of Sciences Minority Language Investigation Working Party No.6 spent six months studying the Kazakh language in the Tarbagatay, Ili and Altay districts, and in the Barkul and Mure Kazakh autonomous counties. The party recorded and translated folk literature, songs, riddles, and proverbs. This will yield valuable material for further research in the language and for the compilation of dictionaries.

III. Agriculture and Land Reclamation

The Manas river reservoir

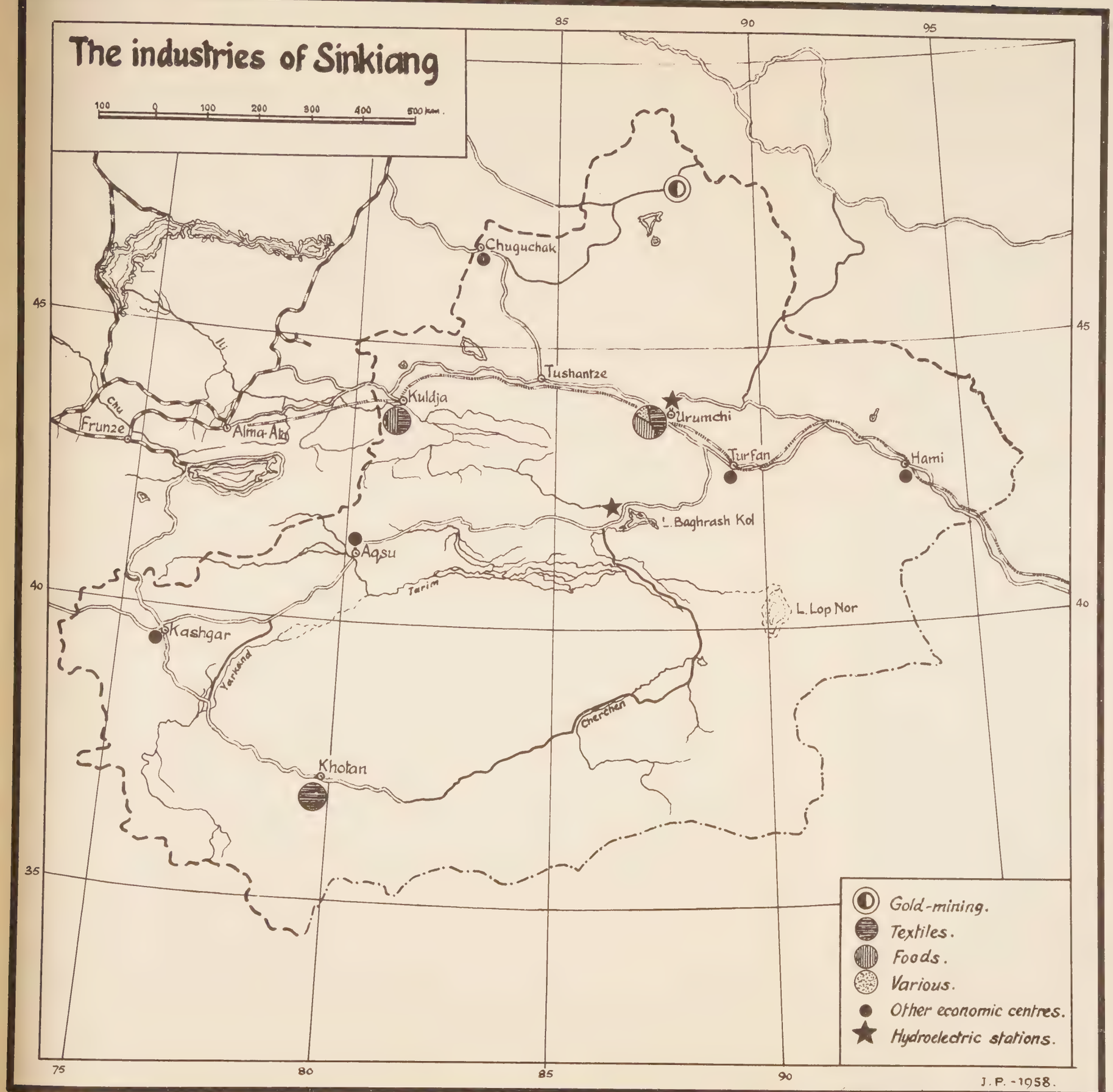
Work has started on the Manas river reservoir. Its capacity is to be 150m. cu.ft. and it should be completed in 1959. When finished it should irrigate 35,000 ha. of virgin land. (FET, June 1957.)

Urumchi poultry farm

A giant poultry farm is being set up at Urumchi to supply consumers in the area. Hatching eggs have been flown from Peking. (Ibid.)

Herdsmen's cooperatives

No recent figures for the number of herdsmen's cooperatives have been seen and they are not mentioned in Sayfuddin Azizov's report. KP of 2nd October 1957, however, reported that the 630 which were in existence early in 1957 are considerably more productive and the number of cattle in them has increased by 20-30 per cent.



Reproduced from *Geografiya Kitayskoy Narodnoy Respubliki*, (Moscow, 1956)

The development of the Tarim basin

Prospecting and surveys have shown that 1,700,000 acres of land along 310 miles of the Tarim river are suitable for cultivation. Centuries of floods have washed the soil comparatively free from salt and little or no improvement is needed before cultivation. The Tarim river, which receives great quantities of water from the Tien Shan and Kunlun mountains during the summer and autumn, is a great potential source of irrigation water. Production units of the People's Liberation Army have recently established a group of farms in the area. (CP. 12/57.)

A Sino-Russian survey

In the summer of 1957, V.N. Kunin, Doctor of Geographical Sciences, and Academician M.P. Petrov, Doctor of Biological Sciences, were sent to Sinkiang from the Turkmen Academy of Sciences to assist a Chinese land reclamation survey. Kunin, who wrote an account of his experiences in TI (24.11.57), does not specify which part of Sinkiang the team visited, but mentions going to "the remote village of Bora-Tana" - possibly a misprint for Boro-Tala. The team's work included studying water conservation and soil salination.

Cotton

The Chinese press reported that the figures for the spring sowing of cotton in 1957 were:

Kashgar	750,000 mu+	(40,000 more than in 1956)
Kucha	115,000 mu	(21 per cent more than 1956)
Pachu	77,800 mu	
Aqsu	61,000 mu	

(These, with Kurla, are the main cotton-growing areas.)

Early in 1957 a new gig-mill went into operation at Aqsu. It can raise raw cotton at the rate of 348 kg. an hour, i.e. over 6,000 kg. per day.

+ 15 mu = 1 ha.

IV. Communications

A Sinkiang - Tibet highway

A 730-mile highway from Yehcheng (Qarghaliq) in Sinkiang to Gartok in Tibet was opened in October 1957 after nineteen months' work. Lorries take five days on the journey. Most of the road runs at a height of over 13,000 feet above sea level and the highest pass is over 18,000 feet. (FET. Oct. & Nov. 1957.)

The Chinghai - Sinkiang railway

Survey work has restarted on the projected Chinghai - Sinkiang railway. This will run through the oil and mineral centres of north-west China and will eventually link the projected Lanchow - Chinghai line with a scuth Sinkiang line. Survey work was temporarily discontinued because of surveys on the projected Lanchow - Lhasa line. (FET. July 1957.)

The Lanchow - Turksib "Friendship" Railway

As reported in CAR, Vol.V, No.2, p.155, work on the Chinese side of the Lanchow - Turksib railway is being slowed down and the line was not in fact expected to reach further than the Sinkiang - Kansu frontier in 1957. A report in THE TIMES (20.8.57) stated that the railway had advanced 120 miles beyond Yumen; this would apparently leave about eighty miles to go to the Sinkiang border. FET (Dec. 1957) reported that the line was now open as far as Hsiatung, 640 miles north-west of Lanchow; and an article by a Chinese in the Russian journal ZHELEZNODOROZHNYY TRANSPORT (No.10, 1957, p.18) stated that the railway had advanced as far as Syaadun (Russian transliteration), some 1,024 km. (i.e. 640 miles) from Lanchow. The same article stated that the line was expected to come into operation "early in the Second Five-Year Plan".

On the Russian side, the 310 km. stretch from Aktogay to the Chinese frontier is planned to be completed by the end of 1958, and fairly frequent reports in the Central Asian press indicate that work is being pushed on fast. 125 kilometres of track were expected to have been laid by 7th November 1957 (KP. 25.10.57), and the bridge at Uch-Aral over the Tentek river by the end of 1957 (KP. 11.8.57). Under extreme climatic conditions excavation works have already started in the Dzungarian Gates near the Chinese frontier (KP. 31.10.57).

Reproduced from *Geografiya Kitayskoy Narodnoy Respubliki,* (Moscow, 1956)

Agreement between the USSR and CPR on river transport

On 21st December 1957 an agreement on river-boat trade between the Soviet Union and China was signed in Moscow. The agreement relates to the rivers Amur, Sungari, Chernyy Irtysh, etc. (P. 22.12.57.) For an account of trade between the Soviet Union and Sinkiang along the Chernyy (or Kara) Irtysh, see CAR, Vol.V, No.2, p.153.

V. Culture and Miscellaneous

A new theatre at Urumchi

A People's Theatre was recently opened at Urumchi. It has a seating capacity of 1,200 and a stage large enough to contain a choir of 800. (KP. 2.10.57.)

Sinkiang studies in Kazakhstan

The Oriental Department of the Kazakh Academy of Sciences is studying developments in Sinkiang. G. Bakhamov is preparing a thesis on "The introduction of land reform and the start of socialist transformation in the agriculture of Sinkiang", and Yu. Baranova is working on the theme "Cultural and economic relations between Sinkiang and Russia in the second half of the nineteenth century". (KP. 2.10.57.)

A Russian-Uygur dictionary has been published in Kazakhstan. It is in Arabic script and designed to help the Uygurs of Sinkiang to learn Russian. (KP. 2.10.57.) This may refer to RUSSKO-UYGURSKIY SLOVAR' (Russian-Uygur Dictionary) which was published in Moscow in 1956 and which gives the Uygur in both Arabic and the Cyrillic alphabet used by the Uygurs of the Soviet Union. It contains some 30,000 words and was edited by T.R. Rakhimov.

The scaling of Muztagh Ata

On 31st July 1956 a joint Sino-Russian party of thirty-one men successfully reached the summit of Muztagh Ata, a 24,757-foot peak in the Pamirs. Muztagh Ata lies in the south-west of Sinkiang near the border of Tadzhikistan. Unsuccessful attempts on it were made by Sven Hedin in 1894 and by Eric Shipton in 1947. (CR. Jan. 1957.)

A Sinkiang Youth delegation to Alma-Ata

The Chinese press reports that in July a delegation from the Urumchi Communist Youth League consisting of five Uygurs, one Chinese, and one Kazakh, went to Alma-Ata for a friendly visit and discussions with the Alma-Ata komsomol.

Urumchi industrial plants

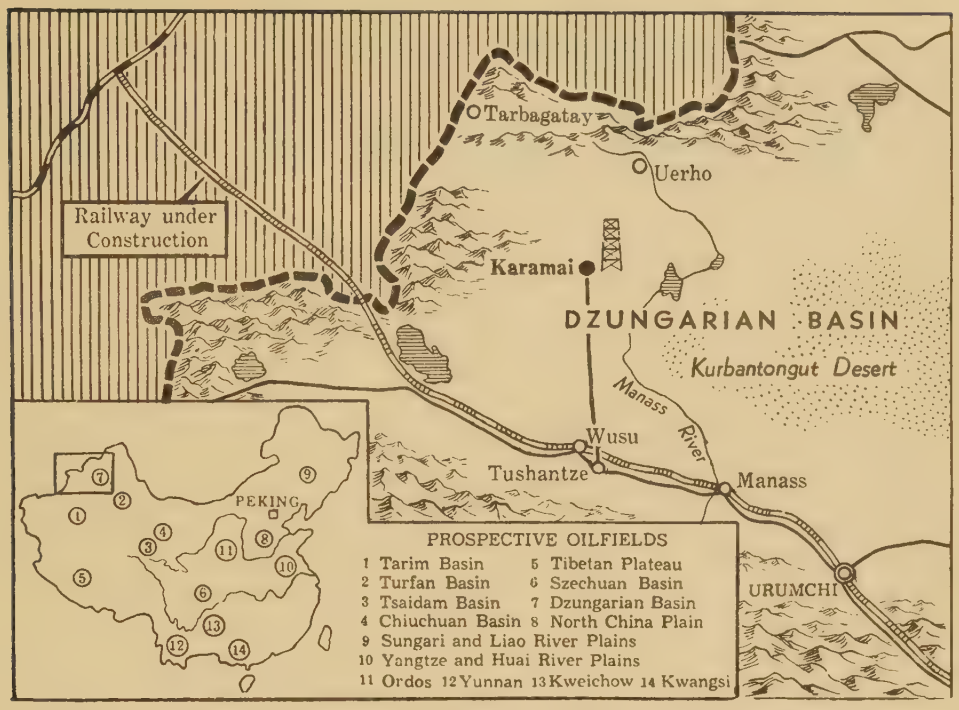
The Chinese press reports that after five years' existence, the "1st July" mills at Urumchi have produced 49,919,000 metres of cotton cloth besides other textiles. The "1st August" steel works have started production of steel springs for motor cars.

VI. Oil

The Tushantze oilfield

Oil at Tushantze was first located in 1935 with the help of Soviet geologists. Production began in 1938 but was neglected during the war. In 1950 it was restored by the Sino-Soviet Oil Corporation; when the corporation was dissolved in 1954 all the Soviet stock was transferred to China. The refinery is being enlarged to cope with the output of the Karamai field. (CR. Nov. 1956.)

Reproduced from *Geografiya Kitayskoy Narodnoy Respubliki*, (Moscow, 1956)



Reproduced from *China Reconstructs*, November 1956

The Karamai oilfield

Karamai or "Black Oil" was long known to the nomadic peoples of the area for its surface oil pools. The Sino-Soviet Corporation sent a geological team to survey the area in 1951, but their conclusion was negative since at that time the accepted theory was that the appearance of tar on the surface meant that the oil-bearing formations had been exposed to the surface by erosion and had evaporated. In 1954, however, the Soviet expert Uvarov explored the area and gave a favourable report. The first test well was sunk in the summer of 1955 and by the end of 1956 twenty test wells were in operation each producing between ten and twenty tons of crude oil daily. Karamai is now considered to be one of China's richest fields. Although conditions for boring are good, problems of transport and living conditions are hard. The oil is transported by truck to Tushantze along a newly constructed highway; once the Lanchow - Aktogay railway is completed the oil will be sent to Lanchow where a giant refinery is now being constructed. Living conditions in the Dzungarian desert are exceptionally hard; the climate is severe and water has to be transported twenty-eight miles by truck from the Manas river. However, with the help of the Sinkiang Headquarters of the People's Liberation Army

a new town of permanent buildings is rising and food supplies are ensured.

Prospecting is also being carried out at Uerho and in the Korban-Tongut desert, and has recently started in the Tarim basin also. (CR. Nov. 1956; FET. July 1957 & Jan. 1958.)

THE BORDERLANDS OF SOVIET CENTRAL ASIA

A NEWS DIARY:

AFGHANISTAN, INDIA, PAKISTAN, PERSIA

The following diary is intended to give some indication of the course of cultural and economic relations between the Soviet bloc and each of the four "borderland" countries mentioned above. Since some account of the current development of Soviet relations with each country was given in the appropriate articles in previous numbers of CENTRAL ASIAN REVIEW, the period covered in the present Diary differs with each country. Thus as CAR, Vol.IV, No.2, pp.182-3 gave a list of Soviet-Afghan treaties and agreements from June 1946 to March 1956, the Afghan section of the present Diary covers the period from March 1956 to December 1957; for India the period now covered is from November 1956 to December 1957; for Pakistan, from June to December 1957; and for Persia from September 1956 to December 1957.

It is hoped to make the Diary a regular feature of the borderlands section of CENTRAL ASIAN REVIEW; in future the period covered will be three months; thus the next issue of CAR will contain a Diary of events from January to March 1958.

Sources from which the information has been collected are newspapers and periodicals, both Soviet and Western. Particular attention has been paid to the Central Asian Russian press. In view of the variety of the sources some contradictions are inevitable; no responsibility can be taken for the accuracy of the information given, but the source is quoted for each item.

The following abbreviations have been used throughout:

B	Bulletin (Munich)
FET	Far East Trade
IAM	International Affairs (Moscow)
KP	Kazakhstanskaya Pravda
KT	Kommunist Tadzhikistana
MEJ	Middle East Journal

O	Osteuropa
OM	Oriente Moderno
P	Pravda
PV	Pravda Vostoka
SV	Sovetskoye Vostokovedeniye
T	The Times
TI	Turkmenskaya Iskra
VVS	Vedomosti Verkhovnogo Soveta

AFGHANISTAN (March 1956 to December 1957)

1956 March — Agreement with the Soviet Union over use of Afghan airspace by Soviet "Aeroflot". (O. 9/57.)

Agreement with Czechoslovakia for the despatch of experts. (Ibid.)

1st. Soviet-Afghan agreement on economic and technical aid signed in Kabul. Aid is to include two hydro-electric plants, a motor-repair shop, a road through the Hindukush, airfields, and reservoirs. (B. Apr.56.)

21st. The Soviet Union gives Afghanistan credit of 100,000 rubles for the purchase of scientific equipment, including equipment for a hospital. (O. 9/57.)

April — Afghan military mission arrives in Prague to visit arms factories and inspect military equipment. (T. 5.4.57.)

Czech trade delegation arrives in Kabul. (O. 9/57.)

Soviet medical commission visits Afghanistan. (Ibid.)

June — 12th. New Afghan-Czech trade agreement signed to regulate exchange of goods. (FET. Sept.56.) Afghan cotton to be exchanged for Czech machinery to value of 60m. Czech crowns. (O. 9/57.)

26th. Protocol prolonging the Soviet-Afghan treaty of 1931 ratified by the King of Afghanistan. (VVS. 16/56.)

1956 July — Soviet technical advisers arrive in Afghanistan. (O. 9/57.)

26th. Supplementary agreement signed with the Soviet Union for the entry of a further 100 technicians to work on the Kabul flour mill and bread factory. (Ibid.)

August — Afghan military mission visits Moscow. (Ibid.)

Tashkent football team "Pakhtakor" plays a series of matches in Afghanistan. (PV. 31.7.57.)

Afghan Parliament ratifies the Soviet-Afghan agreement of December 1955 (see CAR, Vol.IV, No.2, p.183) for $100m. credit. (T. 22.8.56.)

Afghan Minister of Industries and the Soviet Ambassador in Afghanistan sign a further economic agreement under which Russia undertakes to construct electric power-stations in the larger Afghan towns. (Ibid.)

28th. Soviet-Afghan agreement on air communications signed. Flights are to operate on lines Tashkent - Aktyubinsk - Moscow, and Moscow - Kabul - Kandahar. (VVS. 18/56.)

September ? Three-year trade agreement signed between Afghanistan and Poland. Afghan agricultural products to be exchanged for Polish machinery, tractors, cement, consumer goods, etc. (FET. Oct.56.)

September First instalments of war materials from Soviet bloc countries arrive in Kabul. The arms are being supplied under a recent agreement amounting to $25m. spread over eight years. Signatories were Afghanistan, the USSR, Czechoslovakia, Poland, Hungary, and East Germany. (T. 28.9.56.)

Four hundred Soviet specialists are now working in Afghanistan. (O. 9/57.)

October — Czech technicians arrive to plan a second cement factory to be situated in Pul-i-Khumri. (O. 9/57.)

17th-31st. Muhammad Daud, Prime Minister of Afghanistan, visits the Soviet Union, including Stalinabad. (P. 16.10.-1.11.56.)

1956 October 28th. Afghanistan receives eleven jet planes from the Soviet Union. (MEJ. Winter 57.)

November 5th. Group of Afghan journalists arrive in Moscow. (P. 6.11.56.)

1957 January Moscow radio has begun a new daily service to Afghanistan in Pashto. The service is transmitted to Kabul and then relayed. (T. 11.2.57.)

7th. Protocol on trade between Afghanistan and the Soviet Union for 1957 and 1958 signed in Kabul. Trade to be increased. (P. 9.1.57.)

19th. Chou En-Lai arrives in Kabul. (P. 20.1.57.)

23rd. Joint Afghan-Chinese communique about development of cultural and economic relations signed. (P. 24.1.57.)

February Professor Painda Muhammad Zahir of Kabul University is invited by the Central Asian State University at Tashkent to teach Pashto and classical Afghan literature. (P. 27.2.57.)

28th. Afghan Chargé d'Affaires in Moscow appears on Moscow television in honour of the 36th anniversary of the Soviet-Afghan treaty of friendship. (P. 2.3.57.)

March 4th. Abdul Hakim, the new Afghan Ambassador, arrives in Moscow. (B. Apr. 57.)

The bread factory in Kabul which was built with Soviet aid is now open. (P. 7.3.57.)

A group of Afghan cultural workers have been staying in Tashkent. (P. 1.4.57.)

April It is announced that the Soviet Union is to equip an airport at Kabul. (T. 20.4.57.)

The Afghan Prime Minister visits Prague for economic talks with Czechoslovak leaders. An agreement for the expansion of Afghan-Czechoslovak trade is signed in Prague. (T. 24., 29.4.57.)

The Afghan Prime Minister visits Warsaw after leaving Prague. (P. 28.4.57.)

May — The Afghan Prime Minister returns home. (P. 21.5.57.)

The King of Afghanistan accepts an invitation to visit the Soviet Union. (P. 29.5.57.)

The Soviet Ambassador in Kabul, M.V. Degtyar', presents the Afghan Government with the film AFGHANISTAN TODAY in Persian, Pashto and English, and with films in Persian and Pashto on the Afghan Prime Minister's visit to the USSR. (P. 31.5.57.)

22nd. Professor Muhammad Zahir, who was appointed Professor of Pashto at Tashkent University in February dies in Kabul. (SV. 3/57.)

26th. Abdul Hakim, Afghan Ambassador in Moscow, appears on Moscow television on eve of Afghan Independence Day. (P. 27.5.57.)

June — Delegation of Afghan cultural workers, including the President of the Afghan Academy, visits the Soviet Union, including Tashkent and Stalinabad. (P. 8.6.57; KT. 11 & 12.6.57.)

July — A number of people are arrested in Kabul for plotting against the Government "in collaboration with the enemies of Afghanistan". Report by New China News Agency. (T. 11.7.57.)

1st. Protocol signed in Prague regulating the exchange of goods between Afghanistan and Czechoslovakia. To be valid for one year from 1.8.57 and to be additional to the agreement signed between the two countries in June 1956. Afghan agricultural produce to be traded for Czechoslovak machinery, motor vehicles, telecommunications equipment, textiles, etc. Trade in 1957 is to be three times that of 1955. (FET. Sept.57.)

17th-23rd. Ziya Kari-Zade, President of the Association of Theatres and Cinemas of Afghanistan, visits Stalinabad and meets Tadzhik writers and other cultural workers. (KT. 25.7.57.)

July 24th. An exhibition on Afghanistan opens in Stalinabad town library. Exhibits include Russian works on Afghanistan and photographs of the country. (Ibid.)

17th. Muhammad Zahir Shah, King of Afghanistan, arrives in Moscow on a state visit to the Soviet Union. After three days in Moscow, the King and his entourage visited Baku, Sochi, the Crimea, and Minsk before returning to Moscow. On 31st he leaves Moscow for Tashkent. (P. 18.7 - 1.8.57.)

During his visit to the Soviet Union, the King of Afghanistan concluded an agreement for oil prospecting in northern Afghanistan for the instruction of Afghan technicians in oil prospecting work. (OM. Aug-Sept.57.)

28th. A trade agreement between China and Afghanistan is signed in Kabul. The agreement is valid for two years and can be automatically extended. Chinese tea, textiles, paper, machinery, and building materials are to be traded for Afghan agricultural produce. This is the first agreement entered into by the two countries. (FET. Sept.57.)

August 2nd. King Muhammad Zahir of Afghanistan leaves Tashkent for Stalinabad and two days later returns home to Kabul. (P. 3.-5.8.57.)

22nd. It is reported from Kabul that Afghanistan has obtained $60m. credit for the purchase of military material. The loan is to be repaid over several years in agricultural produce. (OM. Aug-Sept.57.)

October 14th. The fourteenth Soviet-Afghan conference on quarantine and plant protection opens in Moscow. (P. 15.10.57.)

23rd. The Afghan Prime Minister arrives in China for trade talks. (P. 24.10.57.)

27th. Sino-Afghan communique is published. (P. 28.10.57.)

December Russian technicians have started oil prospecting in the Sar-i Pul area where finds have recently been reported. The Afghan Government decides to send a mission to study the oil industry in Iraq. (FET. Dec/57.)

INDIA (November 1956 to December 1957)

1956 November The Indian Government accepts a long term loan of 500m. rubles (about £45m.) from the Soviet Union for the purchase of industrial equipment during the second Five-Year Plan. (T. 16.11.56.)

The oriental faculty of the Central Asian State University now receives regularly the Hindi monthly periodical AJKAL as a result of the visit to Tashkent of the journal's editor. (PV. 13.11.56.)

17th. N.G. Kratenko, chief construction engineer at the Bhilai steel plant, dies in an accident. (KT. 22.11.56.)

December Eighty Indian metallurgists are now studying in the Ukraine on a six-month course. Five hundred are expected next year. (P. 9.12.56.)

A team of workers at the Stalinabad Ordzhonikidze Works are producing valves for India's oil industry. (KT. 12.12.56.)

In Tashkent an evening meeting was held devoted to the memory of Kalidasa. A paper was read by O. Polinova of the chair of Indian philology at SAGU. Among those present was Madan Mohan Hardata, also a teacher in the faculty of Indian philology. (PV. 4.12.56.)

20th. A group of Soviet writers leave for Delhi to attend the conference of Asian writers. (P. 21.12.56.)

28th. Delegation of Soviet agricultural experts leave for India to visit an exhibition of tea and sub-tropical plants. (P. 28.12.56.)

1957 January ? Schedules attached to the Polish-Indian trade agreement are extended to 31.12.57 with certain modifications. (FET. May 57.)

January The Tashkent electrical works are making electrical equipment for India. (PV. 26.1.57.)

Soviet scholars, including the presidents of the USSR and Uzbek Academies of Sciences leave for India to take part in the 44th session of the Association of Indian Scientific Congress. (P. 9.1.57.)

G. Pravotorov, a member of the staff of the Turkmen State University, visits Bombay and Calcutta. A Russian circus is performing at Bombay during his visit. (TI. 26.1.57.)

In the period April 1956 to January 1957 India's exports to China amounted to Rs.28.2m. and imports from China to Rs.63.8m. (FET. Nov/57.)

24th. Marshal Zhukov starts his tour of India. (P. 25.1.57.)

24th-25th. Chou En-Lai visits India. (Ibid.)

30th. The Soviet delegation which has been in India to advise on the setting-up of a heavy machinery plant presents its report to Mr. Nehru. (KP. 1.2.57.)

30th. Letters exchanged between India and the Soviet Union extend the validity of the two schedules of the trade agreement between the two countries. The agreement of 1953 will continue until 2.12.58. (FET. May/57.)

February Ships on the Odessa-Novorossiysk-Bombay-Calcutta line now number ten to twelve Russian ones and four to six Indian ones. (P. 9.2.57.)

17th. Marshal Zhukov leaves India for home. (P. 18.2.57.)

K.D. Senyushkin, member of the Tadzhik Geographical Society visits India. His tour includes Kashmir. (KT. 24.2.57.)

March Ninety-one Indian metallurgists are now being trained in the Soviet Union. (P. 21.3.57.)

Indian election results give a Communist majority in Kerala and 25 Communist seats in Parliament. (T. 28.3.57.)

Mr. Cyrankiewicz, the Polish Prime Minister, visits India. (T. 28.3.57.)

Dr. B.L. Smirnov, of the Turkmen State Medical Institute has devoted many years to a Russian translation of the Mahabharata. His work is being published in instalments. (TI. 10.3.57.)

May — India and the Soviet Union sign an agreement for the USSR to supply India with drilling equipment to the value of 3,724,000 rubles to be supplied over six months. Technicians and geologists will be sent to India. Eight Indians are now studying oil-drilling in the USSR and a second party is expected shortly. (P. 5.5.57.)

The Soviet ship "Admiral Ushakov" arrives in Bombay with oil-boring equipment. (P. 21.5.57.)

27th. The two-year trade pact between China and India which expired on 14.10.56 is renewed until the end of 1958. The new payment arrangements come into effect on 1.7.57. (FET. Nov/57.)

30th. Mr. Nehru denies in the Lok Sabha that Russia has offered aircraft or other arms to India or that India has approached Russia for arms. (T. 31.5.57.)

June — Four projects, to be financed by the Russian 300m. rubles credit, are under consideration. They are: the Korba minefield development, including the supply of machinery; thermal plant at Neiveli, as part of the lignite scheme; methanol production; and optical glass production. These are to be in addition to Russian aid for a heavy machinery plant and for manufacture of mining machinery. Three hundred Indian engineers are at present being trained in the USSR. (Fet. June/57.)

The Indian Government accepts an invitation from the Soviet Academy of Sciences to send a delegation of Indian scholars to the Soviet Union. (P. 2.6.57.)

The foundations are laid of the first blast-furnace at Bhilai. (P. 17.6.57.)

July — 11th-26th. An Indian military delegation visits the USSR in connection with Soviet Navy Day. They meet Bulganin and Khrushchev. (P. 12-27.7.57.)

1st. New payment arrangements between China and India come into force in connection with the renewal of the trade agreement to 31.12.57. (FET. Aug/57.)

August Hyderabad University starts a Russian department with 34 pupils. (P. 30.8.57.)

Mr. Kollubhai Basia, honorary trustee of educational establishments of Saurashtra, has spent a week in Uzbekistan before leaving for Moscow. He visited Tashkent and Samarkand. (PV. 21.8.57.)

31st. First group of a Soviet economic delegation arrives in Delhi. (P. 1.9.57.)

September The Indian Vice-President, Dr. Radhakrishnan, visits China. (P. 20.9.57.)

27th. A group of Indian MPs arrive in Budapest at the invitation of the Hungarian section of the Inter-Parliamentary Union. (IAM. 11/57.)

30th. A Czech-Indian trade agreement to last until 1960 is signed in Delhi. (IAM. 11/57.)

October P.K. Ponomarenko, formerly Soviet Ambassador to Poland and in 1954 First Secretary of the Kazakh Communist Party, appointed Soviet Ambassador to India and Nepal. (P. 26.10.57.) He takes the place of A.M. Men'shikov. (VVS. 24/57.)

An exhibition of Indian products, from heavy machinery to handicrafts, is held in Peking. Owing to its popularity it was extended one week and closed on 19th Oct. It was visited by about a million people. (FET. Nov/57.)

The Panjabi playwright, Balwant Gargi and the singer Prem Dauan have been in Tadzhikistan where they have been advising the Tadzhik theatrical school on the forthcoming production by the school of Gargi's play "The Woman from the Panjab". (KT. 24.10.57.)

Mr. K.P.S. Menon, Indian Ambassador to the Soviet Union, visits Alma-Ata and presents the Kazakh State art gallery with an album of Ajanta frescoes. (KP. 12.10.57.)

10th. A group of tourists from Uzbekistan leave Tashkent for India. (PV. 13.10.57.)

29th. A Soviet agricultural delegation, including the chairman of the Lenin kolkhoz, Yangi-Yul' rayon, Uzbekistan, leaves for India. (P. 30.10.57.)

November A week devoted to the 40th anniversary of the October Revolution has started in Lucknow. There are to be lectures, discussions, and Soviet films. (P. 5.11.57.)

It is announced that a Chinese delegation is soon to visit Delhi to discuss points concerning the Indian-Tibetan frontier. (T. 18.11.57.)

9th. Under an agreement signed in Delhi between N.A. Smelov (Soviet Deputy Minister of Heavy Industry) and M.K. Vellodi (Secretary to the Indian Cabinet), Russia is to equip five major industrial projects in India. They are: a heavy machinery plant, a coal-mining machinery plant, an optical glass factory, a thermal power-station, and a new coalfield. The agreement provides in detail for the disbursement of a Russian credit of 500m. rubles which was accepted by the Indian Government in November 1956. In each case Russia will supply complete equipment and supervision. The loan is repayable in 12 annual instalments at an interest of $2\frac{1}{2}$ per cent beginning one year after the deliveries have been completed; this is expected to be in 1959 or 1960. (T. 10.11.57.)

14th. The filming of the Soviet-Indian film "Afanasiy Nikitin" has been completed in Moscow. (P. 15.11.57.)

14th. Forty-five Indian engineers arrive in the USSR for training. In all about 700 are expected. Last year 135 came. (P. 15.11.57.)

A Soviet agricultural delegation spends three weeks in India touring extensively. (P. 17.11.57.)

December A. Ghosh, General Secretary of the Indian CP, visits Peking after staying in Moscow for the celebrations for the 40th anniversary of the October Revolution. (P. 4.12.57.)

6th. The premiere of the film "Afanasiy Nikitin" is held in Bombay. (P. 8.12.57.)

10th. An exhibition of Indian folk art opens at the Ashkhabad State Museum of Fine Arts. (P. 11.12.57.)

19th. P.K. Ponomarenko, new Soviet Ambassador to India, presents his letters of credit. (P. 20.12.57.)

27th. M.G. Pervukhin receives S. Butalingam, Indian Minister of Steel, Minerals and Fuel, who is in the USSR to study Soviet metallurgical works. (P. 28.12.57.)

PAKISTAN (June - December 1957)

1957 June — A Pakistani parliamentary delegation leaves by air for Peking for a three-week goodwill tour of China. (T. 21.6.57.)

July — A delegation of Pakistani Muslim clergy led by the head of the Jamiat ul-'ulema Islami, visits Tashkent and Stalinabad. (P. 9.7.57.)

August — 13th. The Pakistani Charge d'Affaires in Moscow appears on Moscow television. (P. 14.8.57.)

24th. Malik Firuz Khan Noon, Pakistani Minister of Foreign Affairs, confirms a newspaper report that under a secret agreement Russia was developing bases in Kashmir, notably the town of Leh. (OM. Oct/57.)

September — Mr. Dildar Ahmed, Pakistani Minister of Agriculture, visits Russia. (O. 11/57.)

October — 1st-14th. A Pakistani trade delegation visits Russia to discuss trade expansion. (P. 16.10.57.)

November — 14th. Mr. Bulganin receives Abdul Alim, Pakistani Minister of Public Works, who led the Pakistani delegation to the 40th anniversary celebrations in Moscow. (P. 15.11.57.)

December — It is announced that a delegation of the Supreme Soviet is to visit Pakistan in January 1958. (P. 28.12.57.)

PERSIA (September 1956 to December 1957)

1956 September 1st. A Soviet officer is arrested in Persia for spying. (MEJ. Winter 57.)

5th. Trade agreement signed with the Soviet Union. (Ibid.)

October 8th. Tenth Soviet-Persian conference on quarantines and plant protection opens. (P. 9.10.56.)

25th. Delegation from "Iran" insurance society visits the Soviet Union. They return home on 2nd November. (P. 3.11.56.)

December Group of Persian journalists arrive in Moscow. (P. 23.12.56.)

1957 January A troupe of Soviet singers and musicians perform in Tehran. (P. 10.1.57.)

2nd. The group of Persian journalists visit Tashkent. (P. 3.1.57.)

12th. They are received by Bulganin and Khrushchev and give a press conference. (P. 13.1.57.)

20th. A delegation from the Supreme Soviet, led by Tarasov, arrives in Tehran at the invitation of the Persian Parliament. (P. 21.1.57.) Tarasov is reported to have offered Persia credit of $52m. (OM. Feb/57.)

28th. The Soviet Union renounces its rights in the "Kevir-Khurian" joint-stock company in favour of Persia. (P. 30.1.57.)

February 1st. The Supreme Soviet delegation leaves Persia for home. (P. 2.2.57.)

9th. A Soviet delegation arrives in Tehran for negotiations on road and rail communications. (OM. Feb/57.)

10th. Official TASS announcement that the Soviet Union is not prospecting for oil in Persian territorial waters in the Caspian Sea. (P. 10.2.57.)

27th. Soviet-Persian communique published stating that the frontier has been adjusted in a friendly spirit. (P. 27.2.57.)

March 19th. The Shah is presented with an IL-14 aeroplane by the Soviet Government. (P. 21.3.57.)

April Persia and the Soviet sign a barter trade agreement for three years. Persian ores and agricultural produce to be traded for Soviet industrial equipment, machinery, ferrous metals, etc. (T. 18.4.57; P. 30.8.57.)

10th. A Soviet delegation, led by V.V. Kuznetsov, arrives in Tehran to sign the frontier demarcation agreement. (P. 11.4.57.)

11th. Soviet-Persian frontier demarcation agreement signed in Tehran, the result of twenty months' work by a mixed Soviet-Persian commission. (P. 13.4.57.)

27th. Persian-Soviet transit agreement signed; this allows for the transit of goods through Russia and Persia regardless of source or destination entirely duty free. (T. 29.4.57; P. 30.8.57.)

May 6th. A Persian Government delegation arrives in Moscow for talks on frontier questions. (T. 7.5.57.)

9th. Soviet-Persian talks start in Tehran on the joint use of the rivers Aras (Araxes) and Atrek for irrigation and hydroelectricity. (P. 11.5.57.)

14th. Soviet-Persian treaty on frontier regulations signed in Moscow. (P. 15.5.57.)

15th. The Persian frontier officials and experts receive Soviet decorations. (P. 16.5.57.) 20th May they return home. (P. 21.5.57.)

June A delegation of professors from Tehran University visit the Soviet Union at the invitation of the Moscow State University. They visit Moscow, Leningrad, and Tashkent. (P. 18.6.57; PV. 21.6.57.)

July The Russian Red Cross sends 50,000 rubles for earthquake relief. (P. 12.7.57.)

August The Persian Minister of Agriculture visits Moscow. (P. 15.8.57.)

2nd. New Czech-Persian trade and payments agreement signed in Prague. (IAM. 9/57.)

11th. Soviet-Persian agreement on the use of the Aras (Araxes) and Atrek rivers signed in Tehran. A dam on the Aras will make it possible to irrigate 62.5m. ha. in the Azerbaydzhan SSR and a similar number in Persian territory; and one on the Atrek will make it possible to irrigate 17.5m. ha. in the Turkmen SSR and Persia. (PV. 14.8.57.)

26th. The Soviet commercial commission in Tehran offers Persia "unlimited credit" for expanding her heavy industry at two per cent interest. (OM. Aug-Sept/57.)

September The Persian Deputy Minister for Industry and Mines has talks with Czechoslovak officials for the purchase of coal and mining equipment. (T. 4.9.57.)

October 13th. The Persian press publishes the terms of the commercial agreements between Persia and Poland and Czechoslovakia. The exchange of goods imported and exported is to amount to 5m. Swiss francs per annum. (OM. Oct/57.)

November The Soviet Union has made Persia a loan of £100m. for the construction of two dams in the province of Azarbayjan. (OM. Nov/57.)

6th. The texts of President Voroshilov's message to the Shah dated 17th September and of the Shah's answer to him dated 14th October are released. They refer to the situation in the Middle East. (OM. Nov/57.)

14th. A delegation from the Persian Society for Cultural Relations with the USSR, who were in Moscow for the 40th anniversary celebrations, leave for Stalinabad. (P. 15.11.57.)

26th. The Supreme Soviet ratifies the treaty with Persia on frontier regulation. (P. 28.11.57.)

December 12th. The Supreme Soviet ratifies the Soviet-Persian agreement on transit questions signed on 25th April 1957. (P. 15.12.57.)

Establishment of organizational bureaus for Central Asian journalists

The Unions of Journalists in Kazakhstan and Kirgizia have set up organizational bureaus. Chairman of the Kazakh bureau is K.Sh. Sharipov, editor of SOTSIALISTIK KAZAKHSTAN, and deputy-chairman, P.F. Shtabnov deputy-editor of KAZAKHSTANSKAYA PRAVDA. Chairman of the Kirgiz bureau is N. Dzhanaliyev, deputy-editor of SOVETTIK KIRGISTAN, and I.E. Smirnov head of the Kirgiz Telegraph Agency is deputy-chairman.

KP. 25th September 1957
SK. 18th October 1957

Improved organization in Kara-Kalpak cotton industry

The Kara-Kalpak Council of National Economy has amalgamated a number of cotton-ginning and cotton-seed oil (masloboynyye) factories in Khiva, Mangit and Chimbay. This has reduced production costs by 33 per cent and improved the management and working of the enterprises.

PV. 30th October 1957

Uzbek agriculturalist develops new variety of lucerne

T.G. Gritsenko of the Laboratory of Perennial Grasses, Uzbek Academy of Agriculture, has developed a new strain of lucerne (Tashkent 957). It has well developed roots which reach to a depth of 4 metres and so help to improve the soil structure. The new strain also yields 165 centners of hay and 6.5 centners of seed per hectare, and over a period of three years accumulates 400 kg. of nitrogen, potassium and phosphorus.

PV. 16th November 1957

NEWS DIGEST

ADMINISTRATIVE AND TERRITORIAL CHANGES

New Appointments

Uzbekistan

Mukhitdinov, N.A. has been relieved of the post of First Secretary and Member of the Bureau of the CC of the CP of Uzbekistan and appointed Secretary of the CC of the CPSU.

Kamalov, S.K. appointed First Secretary of the CC of the Uzbek CP. He was formerly Chairman of the Council of Ministers of the Uzbek SSR.
Moscow Radio, 28th December 1957

Mansura Mirza-Akhunedov appointed Chairman of the Uzbek Council of Ministers. Tass, 30th December 1957

Tadzhikistan

Dodobayev, B. appointed Deputy-Chairman of the Council of Ministers of the Tadzhik SSR. KT. 19th September 1957

Rakhimov, Ya.A. appointed Minister of Health.
KT. 29th September 1957

Turkmenistan

Esenovich, A.K. appointed Minister of Agriculture.
TI. 19th September 1957

Territorial Changes

Uzbekistan

Molotovsk rayon, Fergana oblast, renamed Leningrad rayon and the rayon centre Molotovo renamed Uch-Kupryuk. PV. 20th September 1957

By decree of 20th September 1957, the Kaganovich rayon, Fergana oblast, renamed Uzbekistan rayon.

By decree of 23rd September 1957 the settlement Molotovo, Urta-Saray rayon, Tashkent oblast, renamed Avangard.

VVS. 31st October 1957

By decree of 12th October the Keness rayon, Kara-Kalpak ASSR has been incorporated into the Chimbay rayon.

The Kara-Kishlak rayon, Samarkand oblast, incorporated into the Gallya-Aral' rayon.

Kushrabad rayon, Samarkand oblast, incorporated into the Mitan and Nuratin rayons.

VVS. 17th November 1957

By decree of 25th October 1957 the settlement Mangit, Khorezm oblast, to have the status of an urban settlement. VVS. 11th December 1957

Tadzhikistan

By decree of 3rd July 1957 the Kaganovich rayon renamed Kolkhozabad.

VVS. 29th August 1957

By decree of 19th August 1957 the Dashtidzhum rayon has been incorporated into the Shuroabad rayon. VVS. 25th September 1957

By decree of 7th October 1957 the Mikoyanabad rayon, renamed Shaartuz rayon. VVS. 31st October 1957

Kirgizia

By decree of 31st July 1957 a settlement, Shamaldy-Say, has been established near the site of the Uch-Kurgan hydroelectric power-station, in Dzhangi-Dzhol' rayon, Dzhalal-Abad oblast. The settlement has been subordinated to the Tashkumyr town council.

The workers' settlement Muztor, Toktogul rayon, Dzhalal-Abad oblast, renamed Toktogul.

VVS. 29th August 1957

By decree of 22nd November 1957, the workers' settlement Molotovsk, Panfilov rayon, Frunze oblast, renamed Kainda. VVS. 11th December 1957

Turkmenistan

By decree of 23rd September the centre of Ashkhabad rayon transferred from Ashkhabad to the settlement Bezmein. VVS. 31st October 1957

By decree of 10th October 1957 the urban-type settlement Kugitang-Tau, Charshangin rayon, Chardzhou oblast, has been abolished.

By decree of 12th October the urban-type settlement Andreyevesk, Tashauz rayon, Tashauz oblast, is renamed Tezebazar.
VVS. 6th November 1957

Kazakhstan

Molotovsk rayon, Akmolinsk oblast, renamed Balkashin rayon.
KP. 30th July 1957

A new settlement Aktogay has been established in the Ayaguz rayon, Semipalatinsk oblast.

Kaganovich district of Alma-Ata renamed Oktyabr'.
VVS. 29th August 1957

By decree of 30th August 1957, the workers' settlement Rudnyy, Kustanay rayon, Kustanay oblast, to be a town of oblast subordination.

A workers' settlement Shoptykul' has been established in the Bayan-Aul rayon, Pavlodar oblast.
VVS. 25th September 1957

By decree of 14th September 1957 the Petropavlovsk rayon, North-Kazakhstan oblast, has been incorporated into the Priishimsk, Mamlyutsk and Poludinsk rayons.

By decree of 26th September the Rodnikov rayon, Aktyubinsk oblast, has been incorporated into the Stepnoy, Martuk and Novorossiysk rayons. And the Kurday and Krasnogorsk rayons of the Dzhambul oblast have been amalgamated into the Kurday rayon.
VVS. 31st October 1957

By decree of 25th October 1957 the Urlyutyub and Mikhailov rayons, Pavlodar oblast, have been amalgamated into the Urlyutyub rayon; the Tsyurupin and Galkin rayons into the Tsyurupin rayon, and the Zaysan and Tarbagatay rayons, East-Kazakhstan oblast, amalgamated into the Zaysan rayon.

By decree of 5th November 1957 the Andreyev and Dzerzhinskiy rayons, Taldy-Kurgan oblast, have been amalgamated into the Andreyev rayon.

By decree of 31st October the Zyryanovsk rayon, East-Kazakhstan oblast, has been abolished and its territory placed under the subordination of the Zyryanovsk town council.

The Alma-Ata rayon, Alma-Ata oblast, has been incorporated into the Kaskelen and Ili rayons.

VVS. 11th December 1957

By decree of 11th November 1957, the Zhanasemeyskiy rayon, Semipalatinsk oblast, incorporated into the Novo-Pokrovsk and Charsk rayons.

By decree of 13th November 1957, Chimkent rayon, South-Kazakhstan oblast, incorporated into the Sayram rayon.

By decree of 14th November 1957, Novobogatinsk rayon, Gur'yev oblast, incorporated into the Baksay rayon.

By decree of 27th November 1957, Vvedenskiy rayon, Kustanay oblast, incorporated into the Mendygarin and Kustanay rayons.

By decree of 14th November a Gur'yev rayon has been established in the Gur'yev oblast.

VVS. 26th December 1957

AGRICULTURE

Cotton

Uzbekistan has delivered to the State 2,750,000 tons of cotton from the 1957 harvest; 80 per cent of this is of the first sort (pervykh sortov).

Production figures for the various oblasts are as follows:

Andizhan	450,000 tons
Tashkent	405,000 "
Khorezm	240,000 "
Surkhan-Dar'ya	233,000 "
Kara-Kalpak ASSR	183,000 "
Kashka-Dar'ya	126,000 "

Deliveries are continuing. PV. 25th December 1957

Cotton deliveries for the other cotton-growing republics of Central Asia are:

Tadzhikistan	1,433,000 tons	(KT. 24th December 1957)
Turkmenistan	371,000 "	(TI. 22nd December 1957)

Sovkhozes

Since the beginning of the year 63 new sovkhozes covering an area of 3,870,000 ha. have been organized in Uzbekistan. Of these 36 are cotton sovkhozes, 12 Karakul sheep-breeding, 6 grain, 3 meat and milk, 3 vegetable and 3 fruit and viticulture. PV. 16th August 1957

FUEL AND POWER

Coal

In central Tyan'-Shan geologists are completing their work for the handing over of the Kara-Kichinsk coalfields (the largest in northern Kirgizia) to industrial enterprises. These deposits run into millions of tons and it is estimated that it will be possible to extract 135m. tons by open-cast methods. SK. 23rd November 1957

Vast coal deposits estimated at hundreds of millions of tons have been discovered at Tyulek-Markay in the Oktyabr' rayon of the Dzhalal-Abad oblast. Hydraulic mining is to start this year and it is hoped to produce 4,000 tons every 24 hrs. SK. 1st January 1958

Electricity

On 4th November the first turbogenerator of the Angren hydroelectric station went into service. It has a capacity of 50,000 kilowatts and supplies cheap electricity to industrial enterprises in the area and beyond. PV. 5th November 1957

A line of electric transmission (cable?) 90 km. long and with a capacity of 110 kilowatts has been built between Fergana and Kokand. It supplies electricity from the Kuvasay hydroelectric station. PV. 13th November 1957

"Druzhba Narodov", the largest hydroelectric station in Central Asia, was completed in the middle of December at Kayrak-Kum in Tadzhikistan. The station will produce one milliard kilowatt-hours per year, and will supply electric power to both Tadzhikistan and Uzbekistan. P. 4th January 1958

Gas

During the past 20 years all the oil produced in Kirgizia has come from the Dzhalal-Abad oblast.

In August 1957 however, geologists and drillers of the Kirgizneft first obtained natural gas at a depth of 2,500 metres from the so-called variegated formations of northern Rishtan in the northern part of the Fergana valley and thereby showed that the upper chalk deposits are gaseous and oil-bearing strata. From the Izbaskent test-well No.44 a large supply of gas was obtained from sandstone at a depth of 2,495-2,521 metres. According to preliminary figures the yield was 120,000 cubic metres with an admixture of 5.6 cubic metres of liquid gasoline per 24hrs. Gas pressure was estimated at 210 atmospheres.

This discovery will make it possible to bring gas to the towns and settlements of southern Kirgizia.

Natural gas has also been found in the Maylisu-Vostok region. Here one well sunk to a depth of 2,116 metres has yielded 1m. cubic metres of gas per 24hrs.

SK. 10th October 1957

Oil

The output of oil in the Andizhan oblast has gone up by 9,208 tons in comparison with the second quarter of the year. PV. 22nd October 1957

During the first nine months of the current year over 120 disused oil-wells in the Fergana oblast have been reconditioned and brought back into service. This has yielded an additional 25,000 tons of oil.

PV. 30th October 1957

In the Severnyy-Sokh - the richest oil-bearing district in the Fergana valley - the first inclined oil wells are being drilled by the interconnecting method (kustovoye bureniye). PV. 31st October 1957, 14th November 1957

New oil-bearing areas of the platform type (platformennogo tipa) have been discovered in the Gur'yev oblast. KP. 14th November 1957

Fergana Valley

Scale 1 : 1.000.000

Canals.

Main roads.

- Towns with population of under 10.000
- " " " " between 10.000 and 50.000
- " " " " 50.000 and 100.000
- " " " over 500.000

J.P. 1956.

Specialy drawn for the Central Asian Research Centre. - 1956. - J.P.

Large reserves of oil have been found at Tyulyus, 30 km. from Kulsara, in the Gur'yev oblast. So far 10 wells have been drilled and most of them are gushers. A pipeline Tyulyus-Koschagyl has also been built.

Altogether 77 new oil wells were drilled in the Gur'yev oblast in 1957. KP. 8th December 1957, 14th December 1957

INDUSTRY

Chemicals

According to S.K. Kalinin, director of the Laboratory of Spectrum Analysis of the Institute of Nuclear Physics of the Kazakh Academy of Sciences, quite substantial quantities of rhenium have been discovered in the bornite deposits in Kazakhstan. This discovery, by a group of Kazakh geologists and physicists, has been made possible by the application of the spectrum analysis method. KP. 24th November 1957

Metallurgy

The Chimkent lead factory has started production of antimony and cadmium and preparations are now afoot for the production of tellurium and thallium. KP. 10th December 1957

Further deposits of mercury have been found in the Osh valley during the past year; gold and two new lead deposits were also discovered. SK. 23rd November 1957

Large deposits of copper ore have been found in the foothills of the Chingiz-Tau range in the Semipalatinsk oblast. KP. 30th October 1957

Iron ore deposits have been found in the mountain Kara-Dzhal in the vicinity of Temir-Tau (Karaganda oblast). P. 30th December 1957

IRRIGATION

Canals

It is reported from Nukus that at the bifurcation of the main Kyz-Ketken canal work has started on the construction of a ferro-concrete dam.

In the Kipchak rayon a canal has been built to carry the flood waters of the Amu-Dar'ya. It will irrigate over 5,000 ha.
PV. 23rd November 1957

Dams

Work has started on a 20-metre high dam on the Karaungur-Say river near Bazar-Kurgan (Dzhalal-Abad oblast). A reservoir with a capacity of 20m. cubic metres and covering an area of 280 ha. is also to be built.
SK. 10th October 1957

Wells

In the Tashauz, Mary and Chardzhou oblasts 213 wells have been dug since the beginning of 1957. These provide water for 763,000 ha. of pasture.
TI. 20th November 1957

POLITICAL AND CULTURAL AFFAIRS

The Five-Year Plan of the Institute of Oriental Studies (1956-60)

An acccunt of the Five-Year Plan of workfor the Institute of Oriental Studies of the USSR Academy of Sciences was given by A. Litman in SOVREMENNYY VOSTOK, No.5, 1957, pp.39-40. A summary of his account is given below.

From his article it appears that the Institute is now composed of six departments covering different regions; these departments are sub-divided into sixteen sectors. In addition there is a branch of the Institute in Leningrad and one "independent sector". The Institute has its own publishing house.

The decline of imperialism

One of the Institute's most important fields of research during the current Five-Year Plan is the study of "the crisis and disintegration of the colonial system of imperialism". Of the 224 works planned for the period 43 are devoted to this subject, and of these 43 works, 17 were to be completed in 1957, 5 in 1958, 13 in 1959, and 8 in 1960. Among collective works that have already been published on this subject are: VELIKIY OKTYABR' I NARODY VOSTOKA (Great October and the Peoples of the East), BANDUNGSKAYA KONFERENTSIYA - NOVYY ETAP V BOR'BE NARODOV AZII I AFRIKI PROTIV KOLONIALIZMA (The Bandoeng Conference - A New Stage in the Struggle of the Peoples of Asia and Africa against Colonialism), and MEZHDUNARODNYYE

OTNOSHENIYA NA BLIZHNEM VOSTOKE (1917-50 GODY) (International Relations in the Near East (1917-50.))

Handbooks on eastern countries

Handbooks are being prepared on Syria, Turkey, Thailand, Afghanistan, Tunis, and "the countries of the Arabian peninsula".

The recent history of the East

Works on the recent /noveyshaya, i.e. post-1917/ history of eastern countries include OCHERKI NOVEYSHEY ISTORII MALAYI (Outline of the Recent History of Malaya), due to be finished in 1957, and similar studies on Morocco, Burma, Thailand, Ceylon and Indonesia, all due to be completed by 1959.

In the same field twelve works are planned for the current Five-Year Plan on the subject "The Role and Significance of Africa in the Colonial System of Imperialism"; 23 works on "The Economic and Political Development of Eastern Countries which have Started on the Road to Independence"; and eleven works on "The Origin and Development of the People's Democratic Order in Countries of the Foreign East".

Africa: In the twelve works planned on Africa, particular themes to be studied are "the economic, social and political processes which give rise to the crisis in the colonial system of imperialism in Africa, and the unmasking of bourgeois theories of African history". Two monographs are to be produced on the importance of African raw materials in the imperialist system today; and several collective works and symposia are to be devoted to "the struggle of the peoples of British and French colonies in Africa against colonialism".

The road to independence: Among the 23 works to be produced on the independent eastern countries are the following monographs: OSOBENNOSTI EKONOMICHESKOGO RAZVITIYA INDII (Characteristics of India's Economic Development), YEGIPET V USLOVIYAKH RASPADA KOLONIAL'NOY SISTEMY (1948-58 GODY) (Egypt during the Disintegration of the Colonial System (1948-58)), AFGANISTAN POSLE VTOROY MIROVOY VOYNY (Afghanistan since the Second World War), BIRMANSKIY SOYUZ V BOR'BE ZA UKREPLENIYE NEZAVISIMOST' (The Burmese Union in the Struggle to Consolidate her Independence), and several symposia on Indian history and economics.

The People's Democracies: The following subjects are now being studied on the Asian People's Democracies: "The formation and development of a socialist structure in the economy of the Mongolian People's Republic",

"An outline of the most recent history of Korea", "The Korean working class - the leading force in the revolution and construction of a people's democratic state", and "The working class and national-liberation movement in Vietnam in 1930-45".

Publication of source material

Of great importance in the current Five-Year Plan is the publication and cataloguing of source material. Thirty-two publications are planned. The texts of MSS, many of which are unique, are to be published with translations and commentaries; these include ancient Egyptian papri and Parthian documents. It is planned also to publish several scholarly descriptions of the oriental manuscripts held by the Institute, and a scientific catalogue of them. Academician I.A. Orbeli is in charge of this work.

Philology

The following themes are to be studied in the field of philology: "The regularity of the historical development of common spoken languages and dialects", "Descriptive and historical lexicography and the general history of lexicography", "The description of the phonetic and grammatical structure of languages and dialects", and "The regularity of the historical development of national literatures". Forty-three works are to be produced in this field.

Among dictionaries to be published are a Pashto-Russian, a Vietnamese-Russian, BOL SHOY YAPONO-RUSSKIY SLOVAR' (Great Japanese-Russian dictionary), a dictionary of Kabuli, and a second edition of the Hindi-Russian dictionary. Grammars to be prepared are: a Hindi grammar, a Kurdish grammar, a comparative grammar of the Mongolian languages, and a grammar of ancient Egyptian.

A "History of the Turkish Language" and an "Outline History of the Turkic Languages" are also planned.

Eastern literatures

Particular emphasis is to be laid on modern literature and subjects to be studied include modern Korean, Afghan, Egyptian, Persian, Urdu and Hindi literature. A "great work" on the history of Tadzhik and Persian literature before the sixteenth century is also being prepared as is an "Outline of the history of Japanese poetry from the most ancient times until the present day".

Eastern history

Forty-three works are to be devoted to the ancient mediaeval and modern history of eastern countries. Themes to be studied include: "The origin and development of slave-owning relationships in countries of the non-Soviet East", "The origin and development of feudal relationships in eastern countries", "The origin of capitalism and characteristics of its development among eastern peoples" and "The history of oriental studies". Particular studies on these themes include: "The Middle Ages in the East (the Caliphate)", "The History of the Arabs in the Middle Ages (12th - 17th Centuries)", "The Agrarian System in Persia in the 16th - 17th Centuries", "Japan in the Later Feudal Period", "Outline of the History of Korea (1860-1900)", and a symposium on "The Popular Rising in India (1857-59)". Such "fundamental works" as a History of India in two volumes, a History of Japan in two volumes, and a three-volume History of the Mongolian People's Republic are now in preparation, the last-named in cooperation with Mongolian scholars.

The history of oriental studies: Selected works by such well-known Russian orientalists as A.A. Gordlevskiy, A.P. Barannikov, O.M. Kovalevskiy, and V.V. Bartol'd are to be published and symposia devoted to B.Ya. Vladimirtsov, V.A. Zhukovskiy, and V.S. Golenishchev are in preparation.

Books, newspapers and periodicals

Under the general heading POL'SKO-SOVETSKAYA DRUZHBA NERUSHIMA (Polish-Soviet Friendship is indissoluble) KT. on 22nd December 1957 published two reviews of Yuzef Gen's book SKROMNYY PAREN' V GAREME (A Young Man in a Harem, Izd-vo Iskra, Warsaw, 1957).

The reviews are of interest in that they demonstrate once again the indignation and resentment aroused by any attitude which is not one of fulsome praise and admiration for the régime and its achievements.

The book was written after a visit to Uzbekistan and Tadzhikistan by a Pole who describes himself as "a writer, journalist, correspondent and the devil knows what else". The reviewers, S. Tabarov of the Tadzhik Academy of Sciences and I. Vol'berg of the Tadzhik State University, see him differently. He is, they say, a slanderer, an ungrateful unscrupulous literateur who, despite the warm welcome accorded to him during his extended stay in the republics, refused to see anything positive in the contemporary scene and gave a distorted, offensive and inane account of

the marvellous achievements of the Tadzhiks and Uzbeks since the Revolution. In his book he makes no mention of the striking changes that have taken place in the last 40 years in these republics, but merely scoffs at Samarkand University and the Uzbek intelligentsia. Indeed his whole approach is that of a typical bigoted European bourgeois who is so convinced of the superiority of his ways over those of the Asians that he disdains to acknowledge the wonderful reality of these free and happy people. It is not surprising therefore, that rather than tell his readers the historical truth about the selfish and tyrannical Emir of Bukhara - Said Alim Khan - he should choose to devote several pages of his book to a rapturous and detailed description of the Emir's harem.

Such a book, the reviewers maintain, can have but one aim: to discredit the Soviet Union. In writing it Gen has pandered to the designs and hopes of the imperialists and ranged himself alongside such other detractors of Polish-Soviet friendship as Pavel Yasenitsa and Stefan Kiselevskiy, who in a number of articles in Polish political weeklies have sought to rehabilitate the pre-war Foreign Minister Bek; a man who preferred to see his country overrun by Hitlerite hordes than establish friendly relations with the Soviet Union. Fortunately these writers do not reflect the wishes of the overwhelming majority of their countrymen and all such attempts to cause a breach in the firm fabric of Soviet-Polish friendship are doomed to failure. For this friendship, forged in the battles of the last war and exemplified in the death of the Tadzhik poet Khabib Yusufi who fell fighting at the approaches to Warsaw, is strong enough to withstand all such misguided attacks upon it.

The reviews end as they began with a sustained paean of praise for the incalculable benefits conferred by the régime on the peoples of Central Asia.

From 1st January 1958 Gosplan (The State Planning Commission) of the Kazakh SSR is to start publication of a new monthly journal NARODNOYE KHOZYAYSTVO KAZAKHSTANA (National Economy of Kazakhstan). It will contain articles on the Republic's economy, industry, agriculture and transport; a special section will also be devoted to a description of methods and techniques used in the foremost kolkhozes, sovkhozes and factories. KP. 27th December 1957

In 1958 the Alma-Ata Fashion House is to start publication of a new fashion magazine. It will be issued twice a year in both Russian and Kazakh and will have three sections: men's, women's, and children's fashions. KP. 30th November 1957

The first number of a new Braille magazine devoted to politics, literature and the arts has been published in Tashkent. The magazine is in both Russian and Uzbek. PV. 31st October 1957

Delegations

A delegation representing the USSR Supreme Soviet, led by M.P. Tarasov, and including Deputies of the USSR Supreme Soviet S.P. Babayevsky, B.G. Gafurov, P.I. Doronin, R. Kurbanov, A.V. Skvernyak, are to visit Burma at the invitation of the Burmese Parliament.
Tass, 31st December 1957

Academician T.N. Kary-Niyazov of the Uzbek Academy of Sciences, together with the Russian archaeologist Okladnikov and Prof. Popekha a student of Japanese affairs, has returned to Tashkent after a visit to Tokyo. They attended the International Conference on the Cultural Relations between East and West. Besides various lectures Kary-Niyazov's main contribution to the Conference was a paper on the cultural relations of the peoples of Central Asia and of the countries of the East.
PV. 3rd December 1957

A Soviet delegation consisting of Abdullakh Shamsutdinov and Erik Komarov of the Oriental Institute of the USSR Academy of Sciences, Ibragim Muminov (Vice-President of the Uzbek Academy of Sciences), and Ismail Saatiyev (a theological scholar and Deputy-Chairman of the Spiritual Board of Moslems for Central Asia and Kazakhstan), left Moscow for Pakistan on 26th December to attend the International Islamic Conference. Tass, 26th December 1957

Academician O.N. Mamedniyazov and Prof. F.F. Soprunov of the Turkmen Academy of Sciences are to present reports to the Conference on the Peaceful Uses of Atomic Energy to be held in Geneva in 1958.
TI. 29th November 1957

The Deputy Premier of Burma U Cho Nyein has paid a brief visit to Uzbekistan. In one of his speeches he said: "I have been greatly impressed by what I have seen here. We in Burma are currently building several small power-stations and the experience of the Soviet power engineers is therefore of great interest to us." PV. 13th November 1957, 14th November 1957

Representatives of the People's Socialist Association Party of Cambodia have arrived in Tashkent from Tiflis. The delegation, which is visiting the Soviet Union at the invitation of the Soviet Council of Ministers' Committee for Cultural Relations with Foreign Countries, is led by Chuop Samlot and includes Trin Huan and Nyek Phonn.
PV. 16th November 1957

An Egyptian Trade Union delegation headed by the deputy-Chairman of the Union of Textile Workers Ahmed Fagim, and a similar delegation from the Peoples' Republic of Korea led by Tian He U, have arrived in Tashkent. The delegations which are touring the Soviet Union at the invitation of the All-Union Central Committee of Trade-Unions will spend several days in Uzbekistan. PV. 22nd November 1957

A delegation of Egyptian "cultural workers" (architects, writers, sculptors) led by the Minister of National Guidance, Fathi Radwan, which is visiting the Soviet Union at the invitation of the Soviet Ministry of Culture has arrived in Tashkent. PV. 3rd December 1957

A group of Danish women has arrived in Tashkent. They are to spend a week touring the Republic. PV. 9th October 1957

Education and Research

Hindi, Chinese, Arabic, Persian and Urdu are to be taught in a number of schools in Tashkent, Bukhara and Samarkand. Language instruction will be continued up to the 10th class, thereafter various subjects will be taught in these languages. Special artistic circles are also to be set up to enable the students to learn the songs and dances of China, India, Egypt and other eastern countries. (Details of this scheme in certain Tashkent schools, where it is already in practice, were given in CAR, Vol.V, No.2, pp.216-17.) P. 24th November 1957

An Eastern Institute was opened in Tashkent on 1st September. It is under the directorship of V.Yu. Zakhidov and has five departments: Chinese, Indian, Arab, Persian-Afghan philology and a department of the history of eastern countries. The institute will train Soviet orientalists and the complete course will last six years. Several professors from abroad have been invited to join the staff. (See also CAR, Vol.V, No.3, p.343.) PV. 8th September1957

A branch of the All-Union Voluntary Society of Soil Scientists has been opened in Kazakhstan. The leading soil scientist in the republic and corresponding-member of the Kazakh Academy of Sciences Prof.A.I. Bezsonov has been appointed chairman. KP. 24th November 1957

A Republican Scientific Society for the Study of the History of Medicine has once again been established in Alma-Ata. Its main functions are the study of the history of the development of medicine and public health in Kazakhstan, and to render assistance to the various medical sanitary institutions in the republic. G.P. Isayev of the Alma-Ata Medical Institute has been appointed chairman. KP. 14th November 1957

Medical

A group of scientific workers of the Institute of Plant Chemistry of the Uzbek Academy of Sciences has produced from jute seeds a new preparation, olitorizid, which is similar in action to the imported drug strophanthin. The new drug has already been tried out on animals and will shortly undergo a series of clinical tests. PV. 3rd December 1957

The Dzerzhinskiy Chemical-Pharmaceutical Factory in Chimkent has started production of two new medical preparations referred to as kondel'fin and elatin. KP. 24th November 1957

TRANSPORT AND COMMUNICATIONS

Bridges

A new bridge of an unusual design is being built over the river Naryn 19 km. from Toktogul (Toktogul rayon, Dzhalal-Abad oblast). It is to be completed by 1st May 1958. SK. 10th October 1957

Railways

The railway line between Kustanay and Tobol, a distance of some 100 km., has been completed. Tobol now also has a railway link with Rudnyy, and another railway to the site of the projected Dzhetigara asbestos factory is currently under construction. KP. 24th October 1957

New all-metal passenger coaches are to be brought into service on the Ashkhabad railways. These carriages which are fully air-conditioned are equipped with refrigerators for the storage of perishable goods and provided with special shock-absorbers which prevent rocking and vibration and make possible a speed of 180 km./hr. TI. 13th November 1957

Roads

A motor road has been built between Burgandy and Toktogul; 108 km. long and running past the coalmining town of Tashkumyr (Dzhalal-Abad oblast) it forms part of the main Frunze-Osh highway which is now under construction. SK. 10th October 1957

A daily bus service has been started between Tashkent and Fergana a distance of 500 km. The route goes through Yangi-Er, Begovat, Leninabad, and Kokand and the journey takes $13\frac{1}{2}$ hours.

A similar service has also been inaugurated between Tashkent and Bukhara via Yangi-Er, Dzhizak, Samarkand and Katta-Kurgan. The route covers 610 km. and the journey takes 15 hours. PV. 11th December 1957

THE SOVIET SOCIALIST REPUBLICS OF KAZAKHSTAN, UZBEKISTAN, TADZHIKISTAN, KIRGIZIA AND TURKMENISTAN

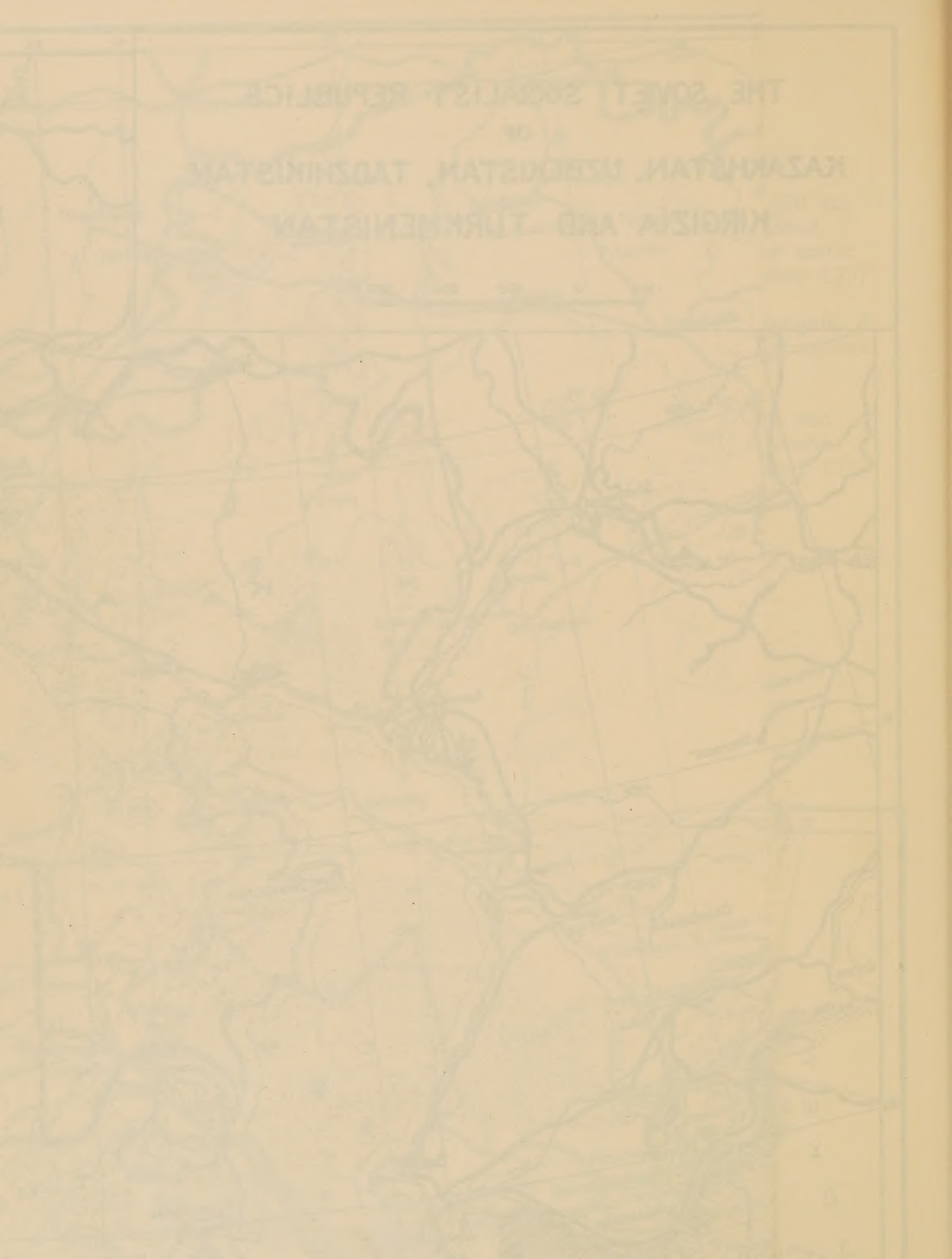
100 0 100 200 300 km.

Chelyabinsk
Ufa
Troitsk
Petropavlovsk
Omsk
Barnaul
Kulunda
Mikhaylovka
Rubtsovsk
Magnitogorsk
Kustanay
Kokchetav
Shchuchinsk
Stepnyak
Makinsk
Pavlodar
Leninogorsk
Ust'-Kamenogorsk
Zyryanovsk
Kartaly
Tobol
Yesil'
Atbasar
Akmolinsk
Semipalatinsk
Zaysan
Uralsk
Chkalov
Orsk
Temir-Tau
Karaganda
Karkaralinsk
Ayaguz
Aktyubinsk
Turgay
Kandagach
Temir
Irgiz
Dzhezdy
Mointy
Balkhash
Stalingrad
Tikhoretsk
Stavropol'
Gur'yev
Dossor
Chelkar
Baykonur
Dzhezkazgan
Taldy-Kurgan
Tekeli
Kul'dzha
Panfilov
Astrakhan'
Aralsk
Kazalinsk
Dzhusaly
Kzyl-Orda
Alma-Ata
Przhevalsk
Issyk
Kant
Frunze
Rybach'ye
Kizlyar
Fort Shevchenko
Dzaudzhikau
Groznyy
Turkestan
Chulak-Tau
Dzhambul
Talas
Chimkent
Lenger
Kungrad
Chimbay
Nukus
Khodzheyli
Takhia-Tash
Tashauz
Urgench
Turtkul'
Khiva
Tashkent
Yangi-Yul
Namangan
Andizhan
Kokand
Fergana
Osh
Kok-Yangak
Naryn
Dzhalal-Abad
Barumi
Tbilisi
Yerevan
Baku
Kura
Nakhichevan'
Krasnovodsk
Nebit-Dag
Kazandzhik
Kyzyl-Arvat
Mirzachul'
Leninabad
Isfara
Kashgar
Yarkend
Dzhizak
Gizhduvan
Bukhara
Kagan
Kattakurgan
Samarkand
Penzhikent
Ura-Tyube
Navoi
Garm
Chardzhou
Shakhrisyabz
Karshi
Regar
Stalinabad
Kulyab
Kurgan-Tyube
Nizhni Pyandzh
Denau
Murgab
Khorog
Ashkhabad
Mary
Bayram-Ali
Kerki
Bosaga
Termez
Tedzhen
Iolotan'
Meshed
Tehran
Kushka
Herat
Kabul
Tabriz

Borders of the U.S.S.R.
Limits of Union Republics.
Capitals of Union Republics.
Railways.
Canals.
Canals under construction or projected.
Sands.
Main arterial road with pass.

J. P. 1956.

Published by the Central Asian Research Centre – 66, King's Road, London, S.W.3. – 1956.



INTER-REPUBLICAN FRONTIERS

Sketch-map showing the inter-republican frontiers of Uzbekistan, Tadzhikistan and Kirgizia, and the interlacing of their territories in the neighbourhood of the Fergana Valley region.

The above map shows the area covered by CENTRAL ASIAN REVIEW in relation to the rest of t
The total extent of the area is about 1½ million sq. miles. According to the latest available figures the total
is 20,900,000 of whom about 13 millions are estimated to be indigenous.

The total area of what is generally regarded as Soviet Asia i.e. the Urals Region, Eastern and Western Sibe
Soviet Far East, is approximately 8 million sq. miles and the population about 37 millions of whom about 7 n
estimated to be indigenous. Thus, whilst Central Asia and Kazakhstan together occupy less than one fifth of the
of Soviet Asia, their indigenous population amounts to about two thirds of the total indigenous population of
of Soviet Asia.

Published and Duplicated by the Central Asian Research Centre, 66 King's Road, London, S.W.3.